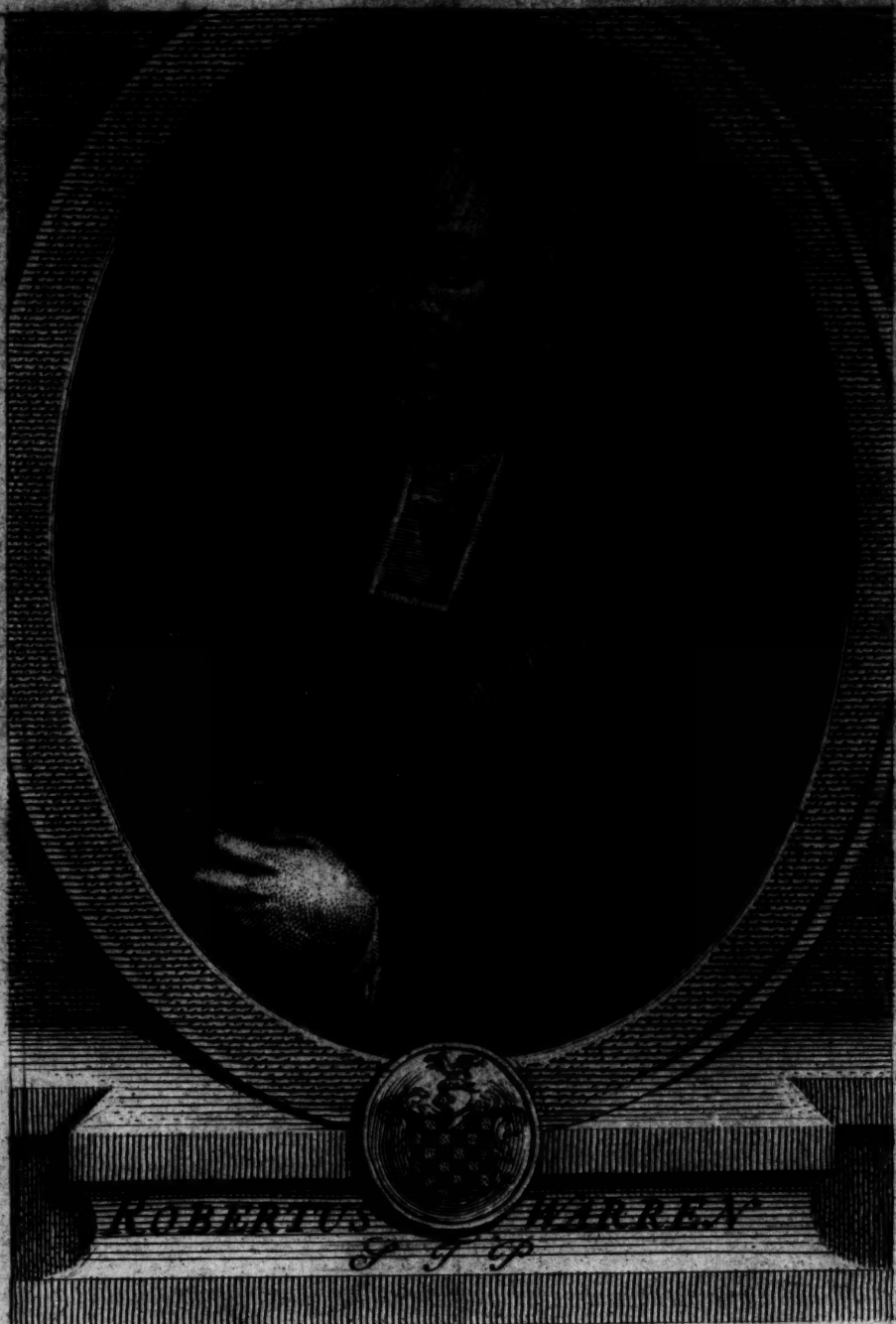


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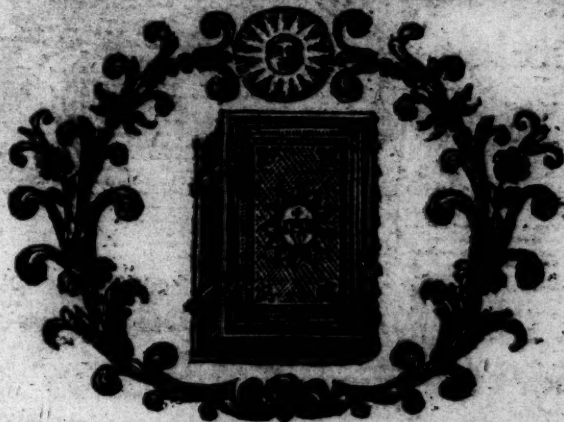
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THE
Impartial Churchman:
Or, A fair and candid
Representation of the Excellency
and Beauty
OF THE
Church of *England.*
Together with an
Earnest and Affectionate Address
TO
Protestant Dissenters.

By ROBERT WARREN, D. D.
Rector of Stratford Bow in Middlesex.

*Sed nec Religionis est cogere Religionem, quæ sponte suscipi debet,
non vi: Cum & hostiæ ab animo libenti exposculentur.*
Tertull. ad Scapulam.



London: Printed for R. Ware, at the Bible and Sun in
Warwick-Lane, at Amen-Corner. 1728.

THE
Important
Church of England
to
Bishop D. A. ...

43.

B.

B.

285.



Printed by ... at the ...



TO THE

Honourable and truly Worthy

Sir Gregory Page, Bar.

SIR,



THE World will not
think me mistaken
in the choice of a
Patron, while I de-
dicate these Sheets
to YOU.

For, to whom can I address a
Treatise concerning *the Beauty and*

A 2 *Excel*

iv DEDICATION.

Excellency of the Church of England,
but to a Person who understands
her Principles, and therefore ap-
proves them ; and in consequence
of this, is the brightest Ornament
to Her? A H T O T

In YOU, Sir, we have an E-
minent Example of an IMPAR-
TIAL and Unprejudic'd Church-
man. YOU have convinc'd Man-
kind, that it is not Impossible to
conquer the Prepossessions of Birth
and Education, to rise above the
Displeasures of Dissention ; and
that 'tis more consistent with Hu-
man Prudence, and the Conduct
of a good Christian, to retract an
Error, than to persist in it.

I can assure YOU, Sir, that I
wrote the following Discourse with
all

DEDICATION. ✓

all the Calmness and Sedateness which I am Master of, and would by no means provoke those, from whom I differ in Judgment *only*, and have taken, as I conceive, the most proper method to convince them, by treating them with *Can-*
dor and *Respect*.

I'm fully satisfy'd, YOU will approve such a Temper, because YOUR whole Deportment is a constant Exemplification of that tender Disposition.

That YOU may live long, for the Benefit of Mankind, and the Increase of Happiness to YOUR Excellent Lady, and that She may long bless the World with an Example of consummate Prudence, Piety, Charity, and all
A 3 good

vi **DEDICATION.**

good Works: And that **YOU**
Both may, at last, be rewarded
with an Immortal Crown of Joy
and Glory, is the sincere and
Affectionate Prayer of,

HONOUR'D SIR,

YOUR ever Obedient,

And most Humbly

Devoted Servant,

Robert Warren.

P R E.



PREFACE.



Hope I shall have no occasion to make any Apology for publishing a Discourse of this Nature. To represent the Beauties and Excellencies of the Best constituted Church in the World, under the most auspicious Reign of the Best of Kings, and the Best of Queens, (whose Exemplary Lives daily confirm, by repeated Instances, Their Majesties Adoration of her Charms, and their Incouragement to her Support) can displease none but those who are Enemies to

*our Happy Establishment, or those,
who profess no Religion at all.*

I must confess, that it was always a standing Principle with me, to have a conscientious Regard for those, who differ from the Communion of the Church of England, purely out of Principle and want of Conviction, and not upon any private Views of secular Interest, or temporal Consideration, or any innate Malice they may have conceived against it. For there is no dealing with these kind of Men with Argument. Passion, Prejudice, Self-Interest; nay, even Fancy, Humour, and a Resolution not to be convinc'd, run away with their Judgment, so that they will not be perswaded

ded to recant an *Error*, though
silenc'd with Reason.

The Author, when he wrote
 this Discourse, had another In-
 tendment in the Publication of it;
 which was not only to settle and
 confirm the Orthodox Church of
 England-Man, in a steady Ad-
 herence to our Excellent Liturgy,
 and our pure primitive Way of
 Worship; but also by the most
 gentle and persuaſive Motives, to
 prevail upon, if poſſible, the Cool,
 the Thinking, the Moderate, the
 Ingenuous, the Chriſtian Diſſen-
 ter, to make the following Reflec-
 tions with himſelf; as, Whether
 his Belief that ſuch a Way of
 Worſhip is the right Way to Hea-
 ven, barely becauſe he has thought
 it

x P R E F A C E.

it to be so, through the Prejudices of Education for so many Years, be a sure Foundation to build upon; and unless he pretends to Infallibility, whether he may not be mistaken in some one or more Points; and if so, whether he can with safety continue in them? And if he find himself in an Error in these Inquiries, whether or not, some more safe and more satisfactory Way may not be found out, to direct him in his Progress to Heaven?

After which, I would earnestly advise him to lay aside all Partiality, to consider the Nature and Danger of Schism, and the Necessity of a better Choice, and calmly, and coolly proceed upon the Arguments offer'd in the following Sheets, praying

P R E F A C E. xi

*ing fervently to the Most High God,
for his continual Aids and Blessing,
in determining him aright.*

This, as far as I could ever observe, is the most unbyass'd, and most Christian Way of Conviction, such as takes hold of the very Hearts and Consciences of Men; whereas a furious Temper, Invectives, and Railery, serve only to inflame their Passions, to widen the Controversy, and to set the contending Parties at a greater Distance.

As I always had a Strong Aversion to this Way of bringing over others to my Opinions, so I have endeavour'd, both in my Practical Discourses, and in the following Treatise, carefully to avoid it.

I am

I am willing to persuade my self, that the World will treat this Labour of Love with the same Candor, with which I wrote it. And I desire only, that the Great and Important Truths, contain'd therein, may not be believ'd upon my bare Assertion, but that the Collection of venerable Authorities, by which they are supported, may be thoroughly Sifted, Examin'd, and well Weigh'd; and I humbly hope then, that our Good and Gracious God will direct their Influence, and give a Blessing in the Efficacy of them, to the lasting Peace, and Unity, and Prosperity of this Church and Nation.

Robert Warren,

T H E



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Church upon the Lord's Day; together with
occasional Prayers.

Religion and Loyalty inseparable. A Ser-
mon preached before the Lord Mayor, Al-
dermen, and Citicens of *London*, at *St. Paul's*,
on *Monday* the 31st of *January*, 1725. being
the Anniversary Fast for the Martyrdom of
King Charles the First.

INTRO



INTRODUCTION.



It is not my Design in the following Treatise, to make any Reflexion on *other* Churches; but *this*, I hope, may be said without any Offence, that I know not any Church this Day upon Earth, with which we may more safely communicate, than with the Church of *England*.

The Church of *Rome* is deservedly reckon'd one of the *ancientest* Churches in Christendom; and yet, if we may believe *Baronius*, one of the best of their Historians, the Church of *England* is *Senior* to it *more* than *five* Years.

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The Government of this Church is known to be *Episcopal*: That Government, which was Instituted by Christ, and was the only Government in the Church for fifteen hundred Years after the Times of the Apostles. And as this Church is govern'd by Bishops, so we have had a *continued* Succession of them, from the very Beginning, to this present Day, as may be learned from *Godwin's Catalogue of Bishops*, and *Parker's Antiquitates Britannicæ*.

Renowned *Grotius* speaking of the English Liturgy, Catechism, Bishops, &c. uses this Expression. *Sure I am - - they agree sufficiently with the more ancient Church, from which Things we can't deny, but they in France, and the Low Countries have departed.*

Isaac Casaubon, once Professor of Geneva, (whom *Scaliger* calls the *Phoenix* of the Learned; *Heinsius*, the *Sun* of Knowledge; *Salmasius*, the *incomparable* Man, and the *immortal* Glory of his Age :) Declares, that the most intire Part of the Reformation is in England.

Forbesius, the learned Professor of *Aberdeen*, pronounces it, the most Reformed of all Reformations.

No Church can pretend to more loyal Principles, or recommend itself more to the Favour of Princes by the constant fidelity of its Members,

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Members, than the Church of England. *This also is that Church, which enjoyed Lucius, the first Christian King, and had the Honour to have born in it, the first Christian Emperor and Empress, namely, Constantine the Great, and the most Religious Helena.*

These are great and signal Characters, and such as no other Church is able to boast of; and I shall add one greater Honour than them all, namely, that as the Religion of our Church was sealed by the Blood of King Charles the First, the first Royal Martyr, that ever was in the World; so at his Death he left her the richest Legacy he could, even the most honourable Character that could possibly be bestowed on the best of Churches; for this Advice he gave to his Royal Sons, The best Profession of Religion I have ever esteemed that of the Church of England; I tell you I have tried it; and after much Search and many Disputes, I have concluded it to be the best in the World, as coming nearest to the Word of God for Doctrine, and to the Primitive Example for Government.

And because the Testimony of an Adversary has always been thought considerable, let me add the Testimony of Pope Paul the Fourth, who, as Bishop Andrews reports, made this Offer to Queen Elizabeth, that if

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she would but own his Supremacy, he would confirm our Way of serving God in all Things appertaining to his Worship, in the very same Manner as we now do.

This certainly is a Church none of us have the least Reason to be ashamed of, and as little Reason to be afraid to own, since we are so well assured of their Present Majesties Gracious Protection and Encouragement.

We therefore, who are Members of so excellent a Constitution, should be so sensible of our Felicity, as to be sweetly disposed towards our Dissenting Brethren, and so truly kind as to strive affectionately to win them over to the same Church.

And could they but discern her native Lustre, this methinks should not be difficult. For did they once behold her in a true Light, and with Minds unprejudiced, they must easily see her so incomparable, as to perceive her very alluring. For then, even to them, her Foundations would appear so strong, her Superstructures so stately, and her Furnitures so very choice and splendid, as to render her the most glorious Church in the World.

Tho', whether they can discover it or not, that's her Prerogative, and due Character, as I hope to make in some Measure appear, by repre-

INTRODUCTION. 5

representing a few of her *Excellencies* and *Beauties* truly. And if I insist *more largely* upon *some*, than *others*, I beg it may *not* be thought *improper*, provided it be done either to *defend her Doctrine*, or *maintain her Practice*, and to shew the *one Orthodox*, and the *other Regular*, and *both approvable*, and *deserving our Conformity* thereto.



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CHAP. I.

- I. *The Faith of the Church,*
II. *Her Principles,* III. *Her Sacraments, considered.*

Her Faith.

 **W**HOEVER looks into the *Articles* of our Church, will find, that *her Faith* is right and true, consonant to, and built upon, the Doctrines delivered from Heaven; the divine ones taught by Christ, the Apostles, and Prophets; approv'd and practis'd by the primitive Christians.

She believes the *same Faith*, and no other than *that*, which is compriz'd in the Apostles Creed, and explained more largely in *those Creeds*, which are called the *Nicene*, and the *Athanasian*, the *only Creeds*, which were owned by the *primitive Church*, and are *now* the *authentick Rule* or *Standard* for *all Believers*: So that if we may be saved by *that Faith*, which was thought *sufficient* by the *Apostles*, and the *best* of *Christians*, we need
not

The Impartial Churchman. 7

not seek a *new* one from any Church in *Christendom*.

II. Her Principles are sound and Her Principles.
unexceptionable. They agree well with the *three* holy Creeds, which she orders to be read in her *publick* Service; and also with the *four* first General Councils. And as they contain nothing but *solid* Religion, so they conspire, or fall in with it, as to its *proper* Uses and Ends; which are to *purifie* and *perfect* human Nature, and to *exalt* God's Honour by *advancing* his, and our great Interests.

III. Her Sacraments are the same, Her Sacraments.
which our Lord the Son of God appointed. And are constantly administred, with a *laudable* Conformity to his blessed Institution.

Yet she own but *two* in the *true* and *proper* Signification of *that* Word as the Church interprets it, *Baptism*, and *the Supper of the Lord*: The *other* five in Use with the *Romanists*, she rejects as *spurious*. And justly may she renounce them upon a *double* Account; first, for their *Defectiveness*, they wanting the *necessary* or *constituent* Parts of a *true* Sacrament: And then for their *Novelty*, *seven* Sacraments being *never* known in the Church, before Christianity was above a thousand Years old.

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Baptism. *Baptism* is necessary by *divine* Law, for the Son of God *peremptorily* commanded it; and what he enjoined, his Apostles taught, and *confirmed their Doctrine* by their *Practice*, ordering *all*, whom they converted, to be *baptized*.

This Sacrament, as our Church wisely appropriates to *Men* (excluding *superstitious* Christening of Bells) so she *rightly extends* it to *Infants*. And as to bring them *timely* to it is a *principal* Piece of the *Parents* Care, so she orders Ministers to *mind* and (a) *admonish* them of that Duty. And very *reasonably*, for *Parents* having a *natural Power* of doing Things conducive to their *Childrens* good, how *properly* may they dedicate them *early* to God, that being an *Act* for their *greatest Advantage*? And as in the *Jewish Church*, it lay upon *Parents* to get their *Children* *circumcised*; so why should they not procure them the *Favour* of *Baptism* now?

To warrant this, as we are sure the Apostles baptized *whole Families* at once, so in those Families it may well be suppos'd, that there were *some Children*, who shared in that *Rite*. And as it is the *general Practice* of *Christians* at present, so for many *Ages* past it has been

(a) See Rubrick before the Ministration of *publick* and *private* Baptism.

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the same; and the Council of *Carthage* called the *Milevitan* (to name no more) did so approve of *Pædobaptism*, that about thirteen hundred and three Years ago, it ordered Children to be baptized, that could not be proved to have been so already; calling that Sacrament (a) *the Lustration of Sanctification*: As before it was said to be (b) *the Purgation of Sins*.

I shall only add therefore, that as *Children* seem to be intitled to *Baptism*, or qualified for it; for (besides that 'tis no where forbidden them) they are HOLY, as we are taught, 1 Cor. vii. 14. and the Promises are to THEM, Acts ii. 39. and of SUCH is the kingdom of God, S. Mark x. 14. So the Scripture speaks great Things of this Ordinance, and such as import it highly Beneficial both to *Infants* and the *Adult*. For as we find there, it is an Ablution of the worst Impurity to such as are grown up; Arise, and be baptized, and wash away thy sins, Acts xxii. 16. And to *Infants*, as well as to them, it is a washing of regeneration whereby they are saved, Titus iii. 5. and whereby they are born again of water, and of the SPIRIT, without which birth,

(a) Can. 78. Τῇ ἁγισμῷ κάθαρσις. (b) Καθαρίσας
ἁμαρτημάτων, Sozomen. Eccl. Hist. Lib. 1. Cap. 3.

they

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they cannot enter into the kingdom of God, S. John iii. 3, 5.

From which Expressions, and *others* like them, we learn, that *Baptism* is not only a *bare Mark of Profelytism*, and a meer *Token or Cognizance of our Profession*; but that it carries with it *something of spiritual Renovation*, and of an inward happy Change, besides that, 'tis an *Initiation into Christ's Church*, and *Admission to his Religion*, as it is a *mystical Engraftance into his Body by a federal Act*.

And therefore no *sooner* is the Child baptized, and *received into the Congregation of Christ's Flock*, but *our Church immediately pronounces it (a) Regenerate*. That is, *so far as at present it can be*; for being made a *Member of the Messiah's Kingdom by federal Stipulation*, it is put into *such a Capacity and Condition*, as to be *as safe (should it die forthwith) as any can be*, that are *new-born*. And in case it lives, if it *keeps*, and performs the *Sponsions* then made on its behalf, by *them that undertook and transacted for it*; it will grow up into *such a Transformation of its Nature*, as shall intitle it to the *Regenerates Privilege, The Glorious Immortality*.

(a) See the Form for publick Baptism.

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The *other* Sacrament is *that* of ^{The Lord's} the *Lord's Supper*, which, as it is ^{Supper.} of a *different Kind*, so it serves to a *different Use*. For as the former is a *vivificative* infusion of divine Life into Souls, or a making *Way* for *that* Infusion; so the latter is *nutritive*, as adding to *that* noble Principle, by *invigorating* or *increasing* it. And as *vegetatives* and *sensitives* grow on continually by *nutrimental Accessions*, 'till they come to their *Acme*, or *highest Pitch* of *natural Perfection*: So *that* new Creature, (Gal. vi. 15.) the *sincere Christian*, must still grow *spiritually*, 'till he arrives at *perfect Man*, or attains to the *measure of the stature of the fulness of Christ*, Eph. iv. 13.

Now to *promote this spiritual Increment* or *Growth*, *this Holy Sacrament* is *very helpful*; for besides its being a *stipulatory Act*, it is moreover a *Conveyance* of *heavenly nourishment* to *worthy Participants*. And *how* it should be *so*, is *easy* to apprehend; for as it contains *lively Symbols* of *Christ*, so 'tis the *great Instrument* of *their Conjunction* with *HIM* the *Fountain of Perfections*; and by *joining them to him*, *inables them* to *derive such Supplies* of *those from his fulness*, as they *respectively* need.

Can any *Union* be *closer*, than what is made between *us* and *Things we eat and drink*, which become

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become *one with us*, by *Digestion* and *physical Incorporation*? Yet for *that Reason* we are said to eat and drink *Christ's Body and Blood* at this *mysterious Feast*; because by *what* we eat and drink there (a) *we are made one with Christ, and Christ is made one with us*, as our Church tells us. And therefore she says farther, that (b) *his Body and Blood are verily and indeed taken, and received by the Faithful in the Lord's Supper*: Taken verily, but *sacramentally*; received indeed, but *spiritually*: And so we have *Christ's real Presence* in the Sacrament, tho' not his *corporal one*. Yet this supercedes not repeating the Ordinance; for tho' it unites us *intimately* to Christ, *Reiterations* of the Solemnity will be necessary upon two Accounts; first, to confirm the Union we are happy in, and then to advance it by making it *closer and stronger*; and so the more we *duly frequent* it, the better it will serve *those great Ends, and Purposes*.

And here I can't but remark, and also humbly admire the *signal Modesty*, as well as *pious Wisdom* of our Church, in rejecting *Transubstantiation*; which she does in these Words. (c) *Transubstantiation (or the Change*

(a) Exhortation at the Time of the Celebration of the Communion. (b) Catechism. (c) Artic. of Religion, XXVIIIth.

of the Substance of Bread and Wine) in the Lord's Supper, cannot be proved by Holy Writ; but it is repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, and hath given Occasion to many Superstitions. With so very mild and soft Terms she threw off what deserved severest Censure.

For the Notion of it is so extremely Gross, so strangely Extravagant, and fraught with so many and such wild Absurdities; that the sharpest Wits, with long and hard Study, can scarce invent one to exceed, if any to match it. And as before we receive it, we had need put off Reason and all Thought, and cease to be Men; so next, we must deny our Senses rightly exercised, and consequently void the Force of Miracles, the Evidence of our Religion. And when we have boldly taken these two Steps, we must not stick at a third, going against first and purest Antiquity. And whether that be not a choice Opinion, which can't be believed 'till Reason, Senses, and the best Authorities are all abandoned, let any, who have not done that, judge and declare.

Yet just thus it is with the Romanists, who stiffly assert, that Bread and Wine in the Sacrament of the Altar (as they term it) upon Consecration are turned into the Substance of
Christ's

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Christ's Body and Blood : Of *that identick Body* of his, which was nailed to the Cross, and *that numerical Blood* there shed out of his *sacred Veins*.

And as *this Doctrine* was *first* passed into an *Article of Faith* by the *Lateran Council* ; so it was *first imposed* under *Penalty* by *that of Trent*. And the Point being *thus determined* and *authoritatively enjoined*, they worship the *Host* ; which indeed they *should* do, were it Christ's Body ; for *that being one* (by *hypostatical Union* with the *second Person* in the Deity) must be a fit Object of divine Adoration : But then *their Faith* here being *miserably erroneous*, it makes them *Idolatrous* in their *Practice*.

Nor is *their Practice* more *Superstitious*, than *their Persuasion* is *Groundless* ; for Holy Scripture plainly says Christ is a *Door*, and a *Vine*, nay there, he calls *himself* so expressly ; but did *any* for *that*, ever think him the more a *Board*, or a *Plant* ? Yet so they might do every whit as *reasonably*, as conceit the *sacramental Bread* is his *Flesh*, because he said, *This is my body* : The *other Expressions* were *figurative*, and so was *that*. Tho' Christ never said, *This is my TRUE Body*, as he said, S. *John xv. 1. I am the TRUE vine* ; in case he had, *that Church* would have made a *far greater Stir* about *this whim-*

The Impartial Churchman. 15

sical Opinion, as having some better Colour for it. Yet to own one Figure in, This is my Body, cannot be absurd; when of Necessity more must be allowed in, This cup is the New Testament in my blood.

At this *spiritual Feast*, the Matter of visible Entertainment is *Bread and Wine*; which Elements being *hallowed* by the Priest's Benediction, says the (a) Father, *are changed, and become others*. Yet still they retain the same *physical Substance and Properties*, which formerly they had; for they are *as tangible and visible as ever*, and *figured and coloured* as they were *before*.

And tho' Theodoret was one of the Fathers (as Damascene was the other) who by *hyperbolic, unwary, and too witty Phrases* about the Sacrament, gave Occasion to the Fancy of that *prodigious Change*, which Papists affirm to be *made* in it: Yet he fairly explains what he said concerning it, and shews his Expressions were but *figurative*, when he pronounces of the *consecrated Bread and Wine*, (b) *that they do not recede from their own Nature*. And in Case they keep their *Nature intire*, and depart not at all from *that*; the *Change* they suffer can be only in Signi-

(a) Theodoret Dialog. 2. μεταβάλλεται, & ἑτέρα γίνεται.

(b) Οὐκ οὐκίας ἕξεται φύσιν, Ibid.

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fication, or Use, and so a meer relative, not a real one. And then whereas before they were common and ordinary, and undistinguish'd from other Bread and Wine of the same Kind; being offered up to the most high God, and devoted, or set apart to an holy Purpose, immediately by the Power of divine Institution, they represent as Signs, and as Means, and Seals convey, and confirm Christ and his Benefits to worthy Partakers; Tho' while they thus serve to new Ends, they vary not from their old Essence, nor put off any of their natural Qualities.

Yet without Impropriety, our Lord might say, This is my Body, and this is my Blood, it being but a sacramental Way of Speaking, where the Sign bears the Name of the Thing signified. And as with this Scheme or Manner of Speech the Jews were well acquainted; so 'tis usual in our Vulgar, as well as in the Gospel-Language: For thus we say, this is an Angel, and that is a King, when they are but Signs of them; and Christ in the New Testament is called a Rock, when of him it was but a Type, or Emblem.

How justly therefore may we wonder, that ever Transubstantiation should take such Root, and grow so strong in the Romish Church, and there domineer at the Rate it has done in Idolatry and Persecution; when it sprang
up

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tip from *one* sacramental Word of *so* known and common Use and Occurrence ! For *what* was there else to countenance that Doctrine, but *Rhetorical Flourishes* of *two* or *three* Writers, as I before hinted ? And even *those* were forc'd to be *wrested* too, to *make* them encourage it, which they would *not* have done, without *forcing*, and *perverting* their natural Meaning:

We may wonder as much also, to think, that after all, that has been said and done to *establish this Article*, it should be as *vain* and *useless*, as 'tis *absurd* and *monstrous*. For *what* good could it do Men's Souls, that are *Spirits*, to *eat* and *drink* human Flesh and Blood ! And *none* go to the Lord's Table for *bodily* Refreshment.

We may wonder likewise at the *horrid Cheat*, as well as the *Vanity*, which attends it. For *thus* the *Laity* are *defrauded* of *half* their *spiritual* Nourishment in the *Eucharist*. For the *Bread* being made *Christ's real Body*, and his Body *presumed* to contain his Blood ; they are taught to believe, that they receive the *latter* in Way of *concomitancy* with the *former*, and therefore are excluded from the *Cup*. And so the *sacred Mystery* is turned into a *sacrilegious Artifice*, and has a *vile Indignity* put upon it ; even *robbing* Men in Part, of that *very Blessing*, which it was *ordain'd* to *confer*. © And

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And then (which is Matter of *more* and *fresh* Wonder still) the *Patrons* of *this* Opinion so *superlatively* evil, fly to God's Power in Order to *maintain* it. But tho', being *destitute* and *hopeless* of other Help, they be- take themselves to *that*, as a *proper* Refuge; I must beg leave to tell them, that 'tis a *Doctrine* which *cannot* be supported even by Omnipotence itself.

As many as own a God, *must* acknowledge him ALMIGHTY; for *he*, being the Centre of all Perfections, *cannot* want Power, which is a *chief* one, and to make *that* per- fect it must be *Infinite*. But then even *in- finite* Power *cannot* do every Thing.

It is said indeed, S. *Matt.* xix. 26. *All things are possible with God*: And so they are, if agreeable to *him*, and to the *Creature*. Thus, 'tis *possible* with God to turn a *Mountain* into a *Pearl*, a *Rock* into a *Diamond*, the *Sea* into *dry Land*; to *darken* the *Sun*, to *put out* the *Stars*, to *annihilate* *this* *World*, and to make *another*, or *Millions* more, there being *infinite* Space to receive them. Yet there are *some* Things, which God *cannot* do, and the Reason lies in this Theorem; *Doing them implies a Contradiction*. That is, to speak plainly, 'tis *inconsistent* with *himself*, or with the *Creatures*, to be *really* present in *thousands* of *Places* at the *same* *Time*; or to be

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be whole and broken, to be Bread and Flesh, at once : The Nature of a Body will not bear it.

As to *this* Sacrament therefore, *our* Church is in the *right* : For in her Doctrine touching it, she treats her Members like the Creatures God has made them ; and *as* they have *rational* and *sensible* Faculties, *so* she *allows* them to use *both*, in *judging* concerning it ; and when by *just Use* of them, in *True Measures*, they have passed their Judgment, *Solid Philosophy* is ready to *support* it.

And as she's *right*, as to the *Nature* of *this* Sacrament, so likewise as to *giving* it in *both Kinds*. For should she commemorate the Lord's *Death* but in *one* (as we know who do) besides *slighting* his *authentic* Example, she must go *contrary* to his *express Command*, and so be guilty of *Disobedience* to him.

At its *first* Institution, the *Bread*, which Christ blessed, his Disciples ate ; and of the *Cup* he consecrated *they all drank* ; and *S. Paul assures* us, that in *his* Time the *People* partook of the *Cup*, as well as of the *Bread*, 1 Cor. xii. 13. *We have all been made to drink into one Spirit* ; and *what* they did *then*, our Lord *injoined* to be done, 'till his *coming* again. I need not produce *any more* Texts of Scripture for *Proof* of this, since

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it is *plainly* acknowledged by the Church of Rome : For in the Council of *Constance* we find these Expressions, *Notwithstanding the Institution of Christ, and the Practice of the Apostles, we Decree and Determine, That the Laity shall not partake of the Cup.* It seems, they find some *Inconvenience* in the *Institution of Christ*, and the *Practice of his Disciples* ; but our Church thinks it *convenient* to stick close to both. And therefore it concerns us to keep up the *religious Practice*, swerving neither from our *Saviour's Precept*, nor his *Apostles*, and the *primitive Christian's Pattern*. The *Bread and Wine*, so joined together by *divine Authority*, no *Power else* should dare to *separate*.

I only add, that in *venerable Esteem* of these *Sacraments*, our Church permits none but *Ministers* to *consecrate* and *deliver* them. And *very justly* ; for at first it was *Christ's express Command* to his *Apostles*, *S. Matt. xxviii. 19.* to go and baptize all nations : And what was then to be done by his *special Order* with *Apostolical Hands*, may best be executed ever after with *Ministerial ones*. And therefore by the *Apostolical Constitutions*, to baptize was (a) allowed to none but *Bishops and Presbyters*.

(a) Ἀλλ' ἐπεὶ τοῖς λοιποῖς κληρικοῖς ἐπιτρέπομεν βαπτίζειν, ἢ μόνοις Ἐπισκόποις, ἢ Πρεσβυτέροις, Lib. 3. Cap. 11.

And

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And if there was *not so plain* an Injunction for *Ministers* giving the other Sacrament, yet it being *first consecrated* by *Christ* himself, and given to the *Receivers* by his *Sacred Hands* (who never baptized any); this might conciliate *more Reverence* to that, than to *Baptism*. And therefore in our Church, care is taken that *none less* than *Priests* shall hallow the *Elements* of it, God's proper *Stewards* being *fittest* to prepare and dispense them to his Family,



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CHAP. II.

I. Her Liturgy, II. Her Catechism, III. Her Order for Confirmation, considered.

Liturgy.



HER LITURGY is most pious: Judiciously composed, and made up of solemn Offices, Collects, and Petitions, suited to all ordinary Wants, or most common Occasions. And these are so appositly and excellently worded, as to be fit to raise in us such a Spirit of Devotion, as it becomes us to carry to the Throne of Grace.

And that this Way of Praying publicly by Form, is primitive and authentic, appears from Zonaras's Commentary on the eighteenth Canon of the Laodicean Council, where (a) it was decreed by more Synods than one,

(a) Διατάσσεται ἐν ταῖς ἐκείναις, τὰς κεκυρωμένας παρὰ τῆς συνόδου εὐχὰς παρὰ πάντων λέγεσθαι, ἢ μὴ πᾶς ἄλλαις, &c.

That

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That in Supplications, only those Prayers should be used, that were approved; and that other new ones should be rejected of all: Lest any one, to please himself, should compose other Forms, and rehearse them in publick Assemblies, when it was determined, that all should retain those already delivered in every Congregation.

And as our Liturgy is firmly establish'd, so it is framed according to that RULE for one, given by S. Paul to Timothy, 1 Tim. ii. 1, 2. For besides a general Confession of Sins (as full and comprehensive as a publick one can well be) it consists of Supplications, Prayers, Intercessions, and Thanksgivings; and those made for all Men, and particularly for Kings, and for all in Authority.

And tho' human Forms are all imperfect and mutable, and ours has been improved, and may farther be so; yet 'tis now the completest in the whole World.

And as in the Ancient Church, according to S. Chrysostom, (a) the daily Service was to be used (b) in the Evening, and in the Morning; so ours is to be read in like Manner, and in Cathedrals oftner: And who can do better than join in the constant Use of it?

(a) Καθημερινὴ λατρεία.
πρωία.

(b) Ἐν ἑσπέρῳ, & ἐν
πρωίᾳ.

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Nor do we pray more frequently now in our Mother Churches, than Christians did of old ; for as Clemens of Alexandria observes, (a) They appointed set Hours for Prayer, as the third, that is, the sixth, and the ninth. Tho' whether their Praying thrice a Day had any Relation to the blessed TRINITY of the holy Mansions, as one might think from a Word which follows (b), is uncertain ; his Expression being obscure.

But elsewhere, we find the Hours of Prayer more fully accounted for, as (c) in the Morning, at the third, sixth, and ninth Hour, in the Evening, and at the Cock-crowing. The Reasons also, why we should then pray to God, are there suggested. In the Morning, Because, the Night being past, he enlightens us with the returning Day : At the third Hour, namely, because Pilate then denounced Judgment against the Lord : At the sixth, because he was then suffering on the Cross : At the ninth, because all Things were disturbed and frightened with his Crucifixion. In the Evening, because Night is given us for Rest after our daily Labours.

But here it may be proper, if not necessary, to insert this serious Caution. Let none trust

(a) *ὅτι ταῦτα ἀπορίμωτον εὐχῇ, ὡς τρίτη φέρει, καὶ ἕκτη, καὶ ἑνάτη.* (b) Strom. Lib. 7. (c) Const. Apostol. Lib. 8. Cap. 34.

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to the Excellency of our LITURGY for the Success of their Devotions. Be our Forms never so good, and regularly put up, we must have Personal Qualifications also, to recommend our Prayers, and make them acceptable. For tho' God be a God, that bears Prayers, especially them that are so wisely made as to be worthy of his Audience ; yet he attends not to all Supplicants alike. The Persons he hears, must be of an high Character and Quality, of noble Principles and answerable Practices : Such as the HOLY SPIRIT describes by admirable Properties, which denote them Good, and make them to be so.

Thus sometimes he describes them by religious Fear, Psal. cxlv. 19. He will fulfil the desire of them that fear him, he also will hear their cry, and will save them. Sometimes by Righteousness, Psal. xxxiv. 17. The righteous cry, and the Lord beareth them. Sometimes by Humility, Psal. x. 17. The Lord hath heard the desire of the humble. Sometimes by Obedience, 1 S. John iii. 22. Whatsoever we ask, we receive of him, because we keep his commandments, and do those things, that are pleasing in his sight. Even the Heathen Poet had so good an Opinion of his Deities, as to think they would hearken to the Obsequious,

(a) Him

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(a) *Him that obeys the Gods, they'll bear most readily. Yet many of their Gods (we know) were but famous Men, grac'd with a fanciful Apotheosis; Men, whom blind and wild Superstition advanced to a Participation of divine Rites, and unlawful Venerations. And if Infidelity could conceit, that deified Mortals would listen to their Suitors; O! how firmly may we conclude, that the TRUE God will have regard to his Votaries!*

Whence we easily learn, and should always remember, that *when we desire Things of God, if we do not fear him; when we cry unto him, if we be not Righteous; when we call upon him, if we be not Humble; when we ask any Favour of him, if we keep not his Commandments; we are not of the Number of those, that are sure to be heard. Then, tho' we pray never so much, and long, and often, and (as we may think) earnestly too; we must not expect the Blessings we crave, as being void of those Qualifications that intitle us to God's Answer.*

II. *Her CATECHISM is truly and Catechism. greatly commendable. For tho' it be but short, it is rarely useful, and fitted exactly for their Instruction, for whom it was designed.*

(a) Homer. Iliad. Lib. 3. 'Ος κε Θεοῖς ἐπιτίθεται μάλα τ' ἔκλυον αὐτῷ.

It

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It minds Christians, first, of the high Relations they gained by Baptism ; which made them Members of CHRIST, Children of God, and Inheritors of the Kingdom of Heaven : A Memento of great Force to excite to Duty, and therefore well prefix'd to that Office, which leads thereunto,

And then it points out the Obligations attending those Privileges ; that they are bound indispensably to renounce the Devil and all his Works, the World, and all its Poms and Vanities, the Flesh, and all its sinful Lusts ; to believe all the Articles of the Christian Faith, and constantly to keep God's holy Will and Commandments, and to walk in the same all the Days of their Life. And that their Faith may be sound, and their Obedience true and uniform, it recommends the Apostles Creed, as a Ground of the one, and the Decalogue, as a Kind of Rule for the other, giving brief Accounts of the Contents of both, which partly explain them,

*But because without God's Help, none can believe, or serve him aright, it next hints calling upon him for Aid, and inserts the LORD's Prayer, wherewith it may be done. Which if we look upon as a Form for constant Use, there is none more absolute, considering its Brevity. And if we take it as a Rule, to make Forms of Prayers by, it is the
most*

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most excellent and comprehensive, that ever was.

At last it treats of the *Sacraments*, laying down their *Number, Necessity, Nature, and Ends* ; together with their *Parts, Benefits*, and the *requisite Preparatives* for worthy Receiving them.

And thus its *Method* is obvious, and its *Matter* weighty and important ; and as it comprizes the *Rudiments, or Fundamentals* of *Christianity*, it is a *singular Abstract* of God's Will, and an *admirable Epitome* of our whole Duty ; and so as proper and pithy, as it is *short and compendious*.

To speak to the *Antiquity* of *Catechising*, the *Subjects* of it, the *Persons* appointed *Catechists*, and the *Methods* they used, might be *more tedious* here, than *profitable* : And therefore I only note this much, That as *Young Minds* want *Instruction* most, they being fullest of *Ignorance* ; and are fittest to receive it, as being freest from *Prejudices*, as well as *worldly Cares* : So they are aptest to retain it, as being void of such *Corruptions*, as would expel it when once it is instilled.

No Wonder then, that our Church enjoins her *Ministers* both by (a) *Rubrick*, and (b) *Canon*, to acquaint and imbue them with Ca-

(a) The first, at the End of the Catechism. (b) LIXth.

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techetical Instructions. Were *that* Work done with *due* Care and Diligence by Parents, Sponsors, Ministers, School-masters, and Friends; it would be as *Advantageous*, as it is *Necessary*. Yet it is as *Necessary*, as *divine Precept* to (a) Parents, and (b) Ministers, and (c) Children can make it; to the one to teach, and to the other to learn.

III. *Her Order for CONFIRMATION* Confirmation.
is as Good, as the Rite is proper and tion.
beneficial. In it the *Baptized*, when they have learnt the *Catechism*, and are of *Years of Discretion*, openly own their *baptismal Promise*, and *renew* and *ratify* it by *consenting* to it, and taking it upon *themselves*. And then by the *Bishop's Blessing* (who lays his Hands on them) and by *his*, and the *Church's Prayers*, *larger Measures* of the *Holy SPIRIT*, or of *his heavenly Graces*, may descend upon them.

And that it is of *great Might* and *Use* in our *Church's Judgment*, is clear from her *Practice* in reference to it; for there is *never an Infant* baptized in *her Way*, but she (d) *Charges its Sureties* to bring it to *Confirmation*.

(a) Deut. vi. 7. (b) St. John xxi. 15. (c) Eccles. xii. 1.
(d) At the End of the Office for publick Baptism.

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It is set down amongst the *Fundamentals* of our Religion, and *Heb. vi. 2.* call'd, *the laying on of Hands*; and is rank'd with *Repentance, Faith, the Resurrection, and eternal Judgment*; as if it were of *no less Moment*, or at least *no more* to be forgotten, than *these*.

In the eighth Chapter of the *Acts*, we have it *exemplified*, where it is remember'd, that when *Philip* had baptiz'd *many Converts* in *Samaria*, the *Apostles* sent *Peter* and *John*, who (*Verse the 8th*) laid *their Hands* on them. That is, they *confirmed* them, says a learned (a) *Paraphrast*; and as we are told in the *Contents* of *that Chapter*, they came *thither* to *confirm*.

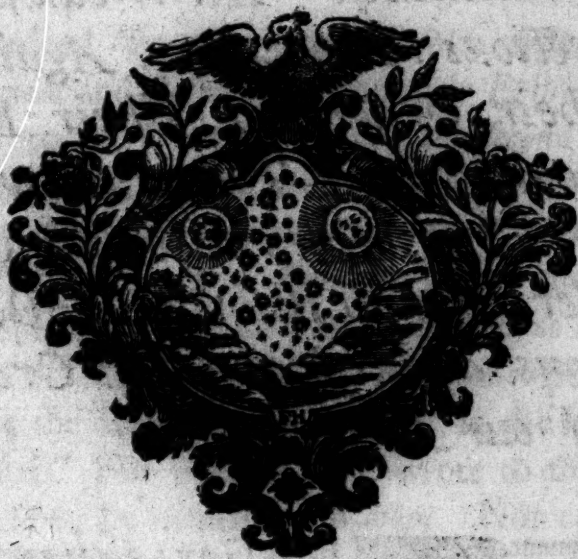
S. Cyprian also interprets the *Words* to *that Sense*, and *applies* them to the *same Office*; as appears by what he wrote to *Jubaianus*. (b) *Which now also is done with us*, that they, who are baptized in the *Church*, may be presented to the *Church's Presets*, and by our *Prayer and Imposition of Hands*,

(a) *Dr. Hammond.* (b) *Quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, Præpositis Ecclesiæ offerantur, & per nostram orationem & impositionem manuum Spiritum Sanctum consequantur, & signaculo Dominico consummentur, Ep. 73. De Hæret. baptizand. Edit. Pamel.*

may

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may obtain the HOLY SPIRIT, and be completed with the Dominical Sign. And as this Father is a sufficient Witness, that thus it was in his Time: So why should it not be the same still, in all Episcopal Churches?



CHAP.



CHAP. III.

- I. *Her Government Episcopal.*
- II. *Obedience to Bishops recommended.*
- III. *Weak Objections removed.*
- I. *Against their Order.*
2. *Their Honour.*
3. *Their Power.*
- IV. *Presbyters a second Order next to Bishops.*
- V. *Deacons a third and last Order of our Clergy.*

Government.



HER GOVERNMENT is Ancient and Episcopal; Co-eval with the Apostles, and had its Origin, or Rise from them, who, if they were not Bishops, yet consecrated others to that high Office.

For

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For as at first they dispersed themselves by *Lot* (as the Ecclesiastical (a) Historian tells us; and accordingly we read of (b) *the Lot of the Ministry, and the Apostleship*) so by *that Means* they had each of them a *proper Jurisdiction* to act, or officiate in. And as they went respectively into *several Regions*, so by *Virtue* of their *Catholic Commission*, they did *authoritatively* set up (c) *Bishops* in most Places, where it was *proper* to be done.

Indeed 'tis very remarkable, that when *Clement* and *Polycarp* wrote their *Epistles*, the *first* to the *Corinthians*, and the *second* to the *Philippians*, there were *no Bishops* of those Churches, for they directed their Letters to the *Presbyters* and *Deacons*. But then *this* does not argue, that there had been *no Bishops* constituted in those Cities; but rather perhaps, that the *Sees* were (d) *vacant*, or the *Bishops* absent. For when *S. Paul* wrote to the *Philippians*, he mention'd *Bishops*. Nor could it be long before the *Corinthians* had a *Bishop*, in case they were *destitute* 'till then; for (e) *Dionysius* was made their *Bishop*, who was

(a) Socrat. Lib. 1. Cap. 15.

(b) Κλήρος διακονίας

καὶ ἀποστολῆς, Acts i. 25.

(c) Vid. Coleler. Syllab.

Patrum.

(d) See Dr. Hammond's Notes on Phil. i.

(e) Vid. Euseb. Hist. Lib. 1. 3. Cap. 3. Hieron. Catal. No. 38.

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famous under M. Antoninus Verus, and so contemporary with Polycarp.

And as *Episcopal Government* is thus ancient, so to our civil Constitution it is most suitable: For *That* being *Monarchical*, *This* is so like it as to fall in with it by natural Coincidence; which makes *Bishops* with us the more eligible, and easie, as being so agreeable.

And which makes for our *Happiness*, as well as our *Purpose*, our *Bishops* succeed to a great many *Qualifications*, as well as to the *Authority* of the *Apostles*; and being generally *Persons* of *universal Goodness*, they treat all, that are under their *Care*, with the *Spirit* of *Meekness*.

But then the most high God having pleased thus to favour us here, in giving us such excellent *Persons* to preside over us, we are obliged in *Gratitude* to him, and as we love and value the *Peace* of the *Church*, to pay them all *Manner* of *due Obedience*.

A *Work* so indispensable, that *Heaven* it self, to ingage us in it, commands us to it, *Heb. xiii. 17.* Obey them that have the rule over you, and submit yourselves.

We must obey *Bishops* in their *Doctrines*. Else why are they, *2 Tim. iv. 2.* to preach the word in season and out of seasons (a proverbial Saying, that implies *Earnestness* in the *Work*).

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Work) if *we were not to hear, and be sway'd by them ? Had this Duty of obedient Hearing that Order of Men, been as much practised by all, as it was incumbent upon them, we should have been happier, than now we are, in Orthodoxy and Unity.*

And then we must *obey and submit to them in their Government. Discipline was ever lodg'd in Bishop's Hands, even before the civil Magistracy countenanc'd and indulg'd them ; and we see as much in Timothy. For when he was constituted Bishop of Ephesus, he was thereby empower'd, 1 Tim. iv. 11. to command, as well as teach ; nay, to summons, to bring an Action, and to make Ordinances, or Decrees ; as (a) the Word there seems to import. And if he issu'd out Precepts, or publish'd Orders, like Constitutions (tho' he was young) they were not to be slighted ; precaution against it being given from above, Verse the 12th. Let no man despise thy youth.*

And that *he had Power to erect a Consistory (such as that Juncture of Affairs, and the State of the Church, would then bear) or to keep a Kind of Spiritual Court, and thither to cite offending Christians, and there to censure them, to inquire into Miscarri-*

(a) Παράγγελω, denuncio, condico, ut constituentes solent. Scapul.

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ages, and to *hear and determine* them, seems to be hinted by *what* occurs in the *fifth* Chapter. For *there* the HOLY GHOST lays down *Rules* for his *choosing and ordering Widows and Deaconesses*, for *admonishing scandalous Delinquents publickly*, for *rebuking Elders themselves*, and *Receiving Accusations against them*. Nor did he *only propose and recommend these Things* to the *Ephesian Bishop*, as *fit and requisite*, but *absolutely Necessary*; and therefore he binds them to *observe them impartially* by a most *awful and thundering Charge* in the *same Chapter*; *I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another.*

And when as a Bishop *he was thus* vested with *Power*, and the SPIRIT gave him so *dreadful a Charge to exercise it*; is not *here Proof*, that Bishops have *Rule over those Churches, where they preside*?

Nor is *this any more*, than what our *Law* gives *Countenance to*: For Bishops when *ordain'd in our Church*, promise *openly*, that they (a) *will correct and punish such as be unquiet, disobedient, and criminous in their Dioceses, according to such Authority as they have*

(a) See the *Form* of Ordaining and Consecrating them.

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by God's Word, and as to them shall be committed by the Ordinance of the Realm. So that had they no Power to punish Offenders by the Law of the Land, yet 'tis own'd in the Office of Consecration (which by Statute Law is establish'd) that they can do it by the Word of God: But then having Authority for it by both, they must have Rule over us, and we must be obedient to them.

To make this more clear and evident, we may call to mind two Things.

1. *That the true Church is CHRIST'S mystical Body; which, as it consists of the whole Cætus, or Company of the Faithful on Earth (I speak of the Church Militant): So upon Account of the Ransom he paid for it, 'tis the Price of his Blood, and for his dear Affection towards it, his Beloved Spouse.*

2. *That this Body of his is a spiritual Corporation in many respects. For it is settled by a spiritual Charter, the Gospel; enliven'd by spiritual Graces, Faith, Hope, Love, &c. knit together in itself, and joined to its glorious Head by spiritual Ligaments, the Ties of mystical, relative, and sacramental Union; subject to spiritual Laws promulgated from above, and contain'd in the Code, or sacred Pandect of the Bible; oblig'd to various spiritual Duties, which rightly discharged, fulfil*

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God's Will, complete his Worship, and consummate our Obedience; animated to those Duties by spiritual Rewards in this World, and eternal ones in the next, of the like Nature.

But then *this Government being Spiritual, it must be very different from the Secular; and perhaps in Token of that Discrimination between them, he, who instituted it, and whose kingdom is not of this world, St. John xviii. 36. declined meddling in temporal Controversies, and forbore deciding such Claims and Properties, when they were offered to his Arbitrement: Man, who made me a judge and divider over you?*

And that *Ecclesiastical Government is sufficiently distinct from the Civil, is clear and evident from its being actually so at first. As soon as the Church was settled, it was so originally, nor could it be otherwise; for almost 300 Years ('till Constantine the Great obtain'd the Empire) the secular Power was intirely in the Heathens, and in the Space of those three Centuries, no fewer than ten general Persecutions were raised against Christians, cutting them off without Number, and abundance of their Bishops. And what civil Power could they possess, when 'twas wholly in the Hands of their bloody Enemies, who so furiously turned it against them?*

But

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But I am *urging Obedience to Bishops*. And now that we see *how* we owe it to them, we should pay it with *all readiness*, and not *suffer any trifling Cavils or Insinuations* to hinder us, tho' to *eclipse* and *lessen them*: And to take us off from that *Duty*, too many have been made use of. I remark but *three*, which, tho' they are *trite* and *common*, and may seem but *slight*, yet for the *Mischief* they are design'd to do, and *their malignant Influence* that Way, ought to be reprov'd.

III. *First*, They are attacked in reference to *their Order*, which is said to be *Antichristian*. But either *this* must be a *black Calumny*, or those famous *Bishops*, that succeeded the *Apostles*, and suffer'd as *Martyrs* for the Faith of the LORD JESUS, were perfect *Enemies* to him, and his *Interests*, as *Maintainers* of *Antichristianism*: And who in their right Wits can barbour so wild a *Fancy*? Could any entertain it, they might stretch the *Charge* so far, as to make it reach those excellent *Dignitaries* of our Church, who were burnt at the Stake in the *Marian Persecution*. But that they died with *Consciences clear* from this Sin, appears from hence; that, tho' some of them scrupled certain *Ceremonies*, yet none concern'd were in the least uneasy for his *Arch-bishoprick*, Bi-

Weak Objections answer'd.

1. Against their Ord.

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shoprick, Arch-deaconry, or Prebend, as if they were Antichristan Preferments; nor did their Consciences ever check, or accuse them, as if their taking, or bolding them were at all unlawful.

2. Their Honour. Secondly, They are abus'd upon Account of their Honour. For which many amongst us censure them rudely, tho' we ought to forbear it with much tenderneſs, even for our own Sakes, as well as theirs. For Sights put upon such Persons are not only evil in themselves, but of dangerous Consequence to us, as tending directly to Heresy and Schism, as S. Cyprian notes. For writing to Rogatianus a primitive Bishop, to chastise an haughty Deacon for bold Contumelies towards him: He tells him, (a) *These are the Beginnings of Hereticks, the first Rise and Attempt of ill-meaning Schismaticks, that they are pleased with themselves, and despise the Prelate above them, in a proud swelling Way.*

Fair and solemn Warning from an holy and judicious Monitor! And pray let all be so wise as to take it; but especially such as reflect upon Bishops for their Peerage, as if they

(a) *Hæc sunt initia, Hæreticorum & ortus atque conatus Schismaticorum male cogitantium, ut sibi placeant, ut Præpositum superbo tumore contemnant, Epist. 65.*

could

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could not be *Lords without Pride and Tyranny*. A *perverse Suggestion*, and as *causeless as unjust* ! For so far from *this*, and so *contrary* to it, are our *present Prelates* (even in *this degenerate Age*) that amidst *their envied Titles and Affluence*, they are generally of *remarkable Humility, Meekness, and Universal Goodness*. And who can think much that *these* should have *Honour* and enjoy it ? When as 'tis derived from the *secular Powers*, so they *conferr'd* it upon *justifiable Grounds*. For in *gracing* them with it, they had so far *inspir'd Direction* for their *Warrant*, as, 1 *Tim.* y. 17. *Elders, that rule well, are to be accounted worthy of double honour*. And where is the *Incongruity* of *their being Lords*, who by *God himself* are stiled *Angels*, *Revel.* i. 2, 3.

Which, by the Way, *fairly instructs* us, how we are to receive a *Bishop*, when he comes amongst us ; even as an *Angel*. Especially when he comes to *visit us regularly*, and so to do the *Work of God* ; then we owe him *greatest Deference*, and *extraordinary Veneration* is to be paid him.

Should any plead *St. Peter's Caution* in *Bar* to that *Title*, which our *Bishops* are dignified with, 1 *St. Pet.* v. 3. *Neither as being LORDS over God's heritage* : They egregiously

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gioufly mistake, and misapply it. For that only forbids them to be domineering Oppressors of the Clergy, or of other inferior Christians, and restrains them from squeezing unjust Gains out of others, to support, or heighten their own Grandeur. But as Honour and Justice are no where naturally inconsistent, so least of all incompatible to Bishops, as happy Experience does assure us.

And that *more than ordinary Honour is due to them*, our Blessed LORD signifies, even by putting it upon them; for *when he himself would be called a Bishop*, 1 Pet. ii. 25. let the *Intelligent judge*, if he did not do them a *greater Honour*, than the Title of a *Barony* adorns them with.

Besides, as the *High-priest of Israel* was a Lord, for (a) *his Honour was next to the Royal Dignity*; and the Law, says (b) *Philo*, gives to *Priests the Reverence and Honour of a King*; so that Title was given to *Elijah the Prophet*: Yet as the *Christian Church* is *more honourable than the Jewish*, so a *Bishop* is the *highest Office peculiar to it*.

(a) Proximus Regiæ dignitati honos in summis Sacerdotibus fulsit. Cuna. de Rep. Heb. lib. 2. cap. 1.

(b) Lib. de Sacerdot. Honoribus. Βασιλέως τιμωτάτα καὶ τὴν περιέχει τοῖς ἱερεῦσι.

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For tho' *Patriarchs, Primates, and Metropolitans*, are *Ecclesiastical Powers*, and have *Rule in Spirituals*; yet they are so far *Additionals* to *Church-Government*, and so purely *human*, that the same *Hands*, which set them up, may at pleasure, dissolve and put them down again. But *S. Cyprian*, speaking of the *Government* by *Bishops*, declares, (a) *It was founded by divine Law*; and calls the *Strength of Episcopacy*, (b) *the sublime and divine Power of Governing the Church*: Which shews *Episcopacy*, in his Judgment, to be no *precarious* or *mutable Thing*. Yet be the *Office* never so high and divine, it makes none, that are good, the less fit for an *honorary Title*; for as in *Point of Qualification*, they must deserve the *noble Dignity* the more, so they would surely use it the better, upon that Account.

Mentioning *S. Cyprian*, brings to my Mind his *Title*, when *Bishop of Carthage*, namely, *Papa*, which then was great and very *Reverential*; as much as to say, (c) *Father of Fathers*, that is, of *Presbyters*. Not that he assumed it to himself; it was given

(a) Ut Ecclesia super Episcopos constituatur, hoc divina Lege fundatum est. Ep. 27. (b) Actum est de Episcopatus vigore, & de Ecclesie gubernandae sublimi ac divina potestate, Ep. 55. ad Cornel. (c) Vide Skinneri. Etymolog. Anglican. in voce, *Pope*.

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him by the *Roman* Clergy in *several* Epistles, particularly in the 31st, which the *Presbyters* and *Deacons* of *Rome* wrote to him, when *that See* was *void*, by the Martyrdom of *Fabianus*; who (a) was elected *Bishop* of *that Church*, by Reason a *Dove* lighted on *his Head*, amidst the Assembly met to chuse one in the Room of *Anterus*, who sat there not above a Month. Tho' afterwards about the Time of *Sidonius Apollinaris*, Bishop of *Auvergne*, in the fifth Century, it was so common as to be (b) the Title of any Bishops.

And as *this* Name of *Paternity*, supposes *Prelates* *Fathers* (in a meet Capacity) and *others Children*; so were the *Parallel*, according to the Measures of a just *Analogy*, fairly run through *those* Relations, and brought home to them, in *their respective mutual Habitudes*, it would appear a Title, emphatically proper for good Bishops. But I only note, that as it was of high Account with *other Nations*; my Father, said the *A Syrians*, to *The great and honourable Naaman*, 2 Kings v. 13. And as amongst the *Jews*, even crown'd Heads used it to *spiritual Men* *their Subjects*, *My Father, shall I smite them?*

(a) *Euseb. Hist. lib. 6. cap. 29.*
Episcoporum titulus.

(b) *Quorumvis*

said

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said the King of Israel, to *Elisba*, 2 Kings vi. 21. So when we pray to God, in regard of his own Greatness, as well as of his singular Graciousness to us, we are taught by his Eternal Son to call him our Father. How honourable a Title, therefore, must Father of Fathers be? And how very agreeable to such Bishops, as S. Cyprian was? Tho' this Title was never more common to Bishops, than that of Lord was before the End of the fifth Age.

St. Jerome, as all know, was never esteem'd the best Friend to Prelates, or Favourer of them; yet even he bestowed a bright Title upon them, calling them expressly (a) *Princes of the Church*. Nay, in the (b) Apostolical Constitution, *He is your King*. And, accordingly, *Bishops Chairs of old*, were called *Thrones*, as all versed in the *Church-Antiquities*, cannot but observe.

And to excuse all other Titles of Honour, ascribed to their Order, I need but remark, that according to the same Constitutions, we are to account *Bishops the (c) Mouth of God*; and to (d) *Honour them as Gods*,

(a) Principes Ecclesiæ, id est, Episcopi constituti sunt, Com. in Psal. 44. (b) Οὐτὸς ὑμῶν βασιλεὺς. lib. 2.

cap. 26. (c) Ἠγούμενος σόμα Θεοῦ εἶναι τὸς Ἐπισκόπους, lib. 2.

cap. 28. (d) Διὰ τὴν μὴ εἶναι ὑμῖν... αἷς θεῶς βεβαιώσασθε, lb. cap. 29.

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they being so to us, as Moses was to Pharaoh.

3. Against *their Power.* *Thirdly, They are cried out of, as to their POWER.* And here the

Clamour is loud, and runs high, being thus expressed: It exceeds in Bounds, and ought to be confined to a narrower Compass; for their Dioceses are unreasonably large, and Spheres too big for single Persons to move in, much too big for a Pastoral Care, and watchful Inspection. In answer to which Objection, we may consider as follows.

That an *Apostle's* Commission, immediate from Christ, extended to the whole World. And that *Bishops* did succeed in their Places, is the uniform Judgment, or concurrent Opinion of the learned Ancients. For instance, (a) *Irenæus* witnesses this expressly, in these Words, *We may reckon those made Bishops by the Apostles in the Churches, and who were their Successors, even down to us.*

(b) *Tertullian, S. Cyprian, and S. Basil,* acknowledge it. And so does *S. Jerome*:

(a) *Habemus annumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos, lib. 3. cap. 3.* (b) *Quos ab Apostolis in Episcopatum constitutos Apostolici seminis traduces habent, Tert. de Præscript. cap. 32.*

Apostolis vicariâ ordinatione succedunt, D. Cyp. Ep. 69. ad Florent.

Ἐπισκοπὴν προεδρίᾳ Ἀποστολικῇ, S. Basil. Mag.

For

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For reproving the *Montanists* in the Matter of *their Hierarchy*, he begins his Censure thus (a): *With us the Bishops hold the Place of the Apostles.* And elsewhere thus, (b) *Because they are gone out of the World, for them we have Bishops as their Sons.* And again, (c) *All Bishops are the Apostles Successors.* And when they are set so properly in the Apostles Room, if their Sees and Jurisdictions, be of some Amplitude, it will be a Circumstance the more agreeable.

That S. Paul had the Care of all the Churches, 2 Cor. xi. 28. And if we limit it to all that he planted only, his sollicitude for them must be great; for to sundry considerable ones, he wrote Epistles, which we know of, besides those inscribed to single Persons.

That *Athanasius*, Bishop of *Alexandria*, besides that great and populous City, the biggest Empory in the World, says (d) *Strabo*; had the *Maræotick* Region under him, part of which must be remote from him, the whole being of good Extent, and ha-

(a) Apud nos Apostolorum locum Episcopi tenent, Epist. 54. ad Marcell.

(b) Quia illi a mundo recesserunt, habes pro illis Episcopos filios, Com. in Psal. 44.

(c) Omnes Apostolorum successores sunt, Epist. 85. ad Evagr.

(d) Μείζων Ἐπαρχία ὁ ἀνατολική.

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ving in it (a) many Churches of great Fame.

That S. Austin, Bishop of Hippo, had the Fustalick Church belonging to his Diocess, which was forty Miles distant from his Seat, as (b) he confesses.

That Theodoret, Bishop of Cyrus, had a Diocess forty Miles long, and of the like Breadth; for in his Epistle to (c) Constantius, he gives that Account of it. The Churches of it, as he writes in another (d) Letter to Leo, were eight hundred. As many are reckoned in the Diocess of Toledo (the annual Rent of which is two hundred and sixty thousand Crowns) a Number of Churches, not to be found in any Diocess of this Realm, by a great many, two only excepted. Yet, how happy the Province of Cyrus was, that Theodoret superintended, is clear, from one Instance of his pious Diligence: For he there baptized, as himself (e) relates, ten thousand Marcionites.

I beg leave to mention two more, who for their great Worth, should have been first named, Timothy, and Titus. Concerning whom we are to remember,

(a) Vide Socrat. Eccl. Hist. lib. 1. cap. 27. (b) Ep. 262. (c) Ep. 42. (d) Ep. 113. (e) Ep. 149.

That

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That *Timothy* was *Bishop* of *Ephesus*: And being placed *there* in *that* Capacity, he was intrusted, says (a) *S. Chrysostom*, with a whole Nation, that of *Asia*: But then, by it he must mean *Asia* the *Lesser*, or *Proconsular*.

That *Titus* was *Bishop* of *Crete*. And so had a vast Charge committed to him, for *that* Island, in *Homer's* Time (b), contain'd an hundred Cities in it; and therefore *Theophylact* pronounc'd him to have (c) the Judg-
ing of, or Jurisdiction over, so many Bi-
shops. And besides that, as another Father informs us, (d) *He preach'd in the Islands*, that lay about it; and so his Diocess must be larger still. Yet he was consecrated to this spacious See, (the *Cretan* Isle, was an hun-
dred and fifty Miles long, and sixty broad) (e) by *S. Paul* himself; as (f) *Timothy* also was to the See of *Ephesus*. They were the (g) first Bishops there. So says the anonymous Writer of his Life in *Photius*, Ἀπόστολῳ Τιμόθεος ὑπὸ Μεγάλου Παύλου καὶ χειροτονῆται ὑπὸ Ἐφισίων μητροπόλεως Ἐπίσκοπος, καὶ ἐνθρονίζε-
ται. *Timothy* the Apostle (so they stiled a

(a) Ἐθνῶν ἐλόκληρον τὸ τῆς Ἀσίας, Homil. 15. in 1 Tim. v. 19. (b) Ἐκατόμφολις. (c) Τούτων ἐπισκόπων κρίσει. (d) In Insulis circumjacentibus, D. Hieron. Catal. No. 13. (e) Ἀπόστολῳ Τίτῳ, ἐπὶ τὸ καταστήσαι Ἐπισκόπου, κατέλιπον ἐπίσκοπον πρότερον ποιῆσαι, Gr. Scholiast. (f) Vide D. Hieron. Catal. No. 12. *Timotheus Ephesorum Episcopus ordinatus a Beato Paul.* (g) Euseb. Hist. lib. 3. cap. 4.

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Bishop of old, τὸς οὖν καλυμένους Ἐπισκόπους, Ἀποστόλους ὀνομαζέας, Theoderet.) was consecrated, and installed Bishop of the Metropolis of the Ephesians, by great Paul.

Thus it appears, that there were *Diocesan Bishops*, by the Apostles own Appointment, and that *their Dioceses* were very ample, and so full of Care, as well as our modern ones.

Not that the Largeness of Jurisdiction, adds any Thing to a Bishop's Office, or Dignity, but only to his Trouble; as on the other Side, its lesser Extent is no Diminution of his Power, or Character. Tho' to keep up the due Decorum between the Episcopal Honour, and Authority, it was decreed by (a) the Council of Laodicea, That no Bishops should be made over Villages, or Country Towns: And by (b) the Council of Sardis, That it should not be lawful, by any Means, to constitute a Bishop in a Country Town, or little City; (and for this Reason, laid down in the same Canon) (c) Lest the Name, or Authority of a Bishop should be disparaged.

Yet every good Prelate, in Proportion to the Bigness, is sensible of the Labour of his Province, and will be forward, where it is needful, and feasible, to retrench his Care, for

(a) Ὅτι ὁ δὲ ἐν ταῖς κώμαις ἢ ἐν ταῖς χάραις καθίστασθαι Ἐπίσκοπος, Can. 57. (b) Μὴ ἐκείναις ὁ ἀπλῶς καθιστᾶν Ἐπίσκοπον κώμῃ τινὶ ἢ βραχεῖα πόλει. (c) Ἵνα μὴ κατετιλίζηται τὸ Ἐπισκόπου ὄνομα ἢ ἡ αὐθεντία.

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the *Ease of his Conscience.* Pious S. Austin did so, for when by sending Presbyters to *Fussala*, which abounded with Donatists, he had reduced them to the Church; in tender Concern for the People there, so distant from *Hippo*, he got another (a) Bishop set over them: Tho' in the Event, his worthy Intention was so ill answered, that he was obliged to take them back again, into his own Government.

And if Dioceses in England be large (as indeed some are) yet good Provision is made by Law, of suitable Remedy for the Inconvenience. For by a Statute, in (b) the twenty sixth of Henry the Eighth, the Bishops of this Realm, may have Suffragans of their own nominating only of two they name to the King, he shall appoint one. And as these Suffragans shall have Episcopal Authority, in the Sees where they officiate, so they shall have Power to exercise it only, so far and so long as the Bishops of those Sees shall extend the Commissions granted to them. Indeed, this Statute was repealed in the First and Second of Philip and Mary, but then it was revived in the First of Q. Elizabeth.

And as Bishops may relieve themselves by Suffragans, so under them there are venerable

(a) Ep. ad Quodvultdeum.
chap. 14.

(b) Pult. Collect. Stat.

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Arch-deacons, that have partem sollicitudinis, some Measure of Episcopal Care devolv'd upon them; and may be called Ἀρχιδιάκονος (a) Helps, as in 1 Cor. xii. 28. And whether they be the specifick Officers there meant, or no, yet by their Assistance, they lighten the Burdens of Diocesans; and so their Jurisdictions may be somewhat the Larger, for such Coadjutors in them.

Tho' when all is said, if any Dioceses be really too large, Governments, where they are so, may reduce them; which, Conscientious Bishops would no more find fault with, than the Over-laden would complain, because Part of their Burden is taken off their Shoulders.

The Spiritual Man, especially the Good Bishop, is πολυμέριμος, full of Care; and Spiritual Cares being very weighty and disquieting Things, they must be easiest, whose Lot it is to have them narrowest, or most contracted. Nothing here alledg'd therefore must be thought a Plea for too spacious Dioceses; but somewhat like a Piece of Apology for them, as far as the Thing can bear, 'till it may be conveniently remedy'd.

(a) Sunt qui opitulantur Episcopis in instituendâ & regendâ plebe fidelium, ut sunt Parochi, Decani, Archidiaconi. Pol. Synop. in Loco.

Qui ferunt opem majoribus Prælati, cujusmodi sunt Decani, Archidiaconi. Lyr. in Loc.

And

And so, notwithstanding *these rash* Exceptions against Bishops, or any *Calumnies*, that may be raised to *diminish* them, we must still obey them with *all heartiness and humility*.

As the Word from Heaven is express for *this* (as I have already shewed) so *best Antiquity* is the *same*, as appears by *one early Unexceptionable* Writer, I mean, S. Ignatius. In his Letter to the *Smyrnians*, he charges them thus, (a) *All of you follow the Bishop, as JESUS CHRIST did GOD the FATHER ; the Presbytery as the Apostles ; but Reverence the Deacons, as the Command of GOD. Let none do any Thing without the Bishop, in Matters pertaining to the Church.* And in his Epistle to the *Magnesians*, he advises them (b) *to study, that all Things may be done in the Concord of God, the Bishop presiding in the Place of God, the Presbyters instead of the Company of the Apostles, and the Deacons ——— that have the Ministry, of JESUS CHRIST committed to them.* And wri-

(a) Πάντες τῷ Ἐπισκόπῳ ἀκολουθεῖτε ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ, καὶ τῷ Πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις· τὰς δὲ Διακόνους ἐντρέπεσθε ὡς Θεῷ ἐντολῇ. Μηδὲς χωρὶς τοῦ Ἐπισκόπου πράσσετε τῶν ἀνηκόντων εἰς τὴν Ἐκκλησίαν. (b) Ἐν ὁμονοίᾳ Θεῷ σπουδάζετε πάντα πράσσειν, προκαθημένῳ τῷ Ἐπισκόπῳ εἰς τόπον Θεοῦ, καὶ τῷ πρεσβυτερίῳ εἰς τόπον συνεδρίου τῶν Ἀποστόλων, καὶ τῷ Διακόνῳ ——— ἐπιτιμῶναι διακονίαν Ἰησοῦ Χριστοῦ.

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ting to the *Philadelphians*, (a) *he cries out, with a great Voice, Attend to the Bishop, and to the Presbytery, and to the Deacons. And again, Without the Bishop do nothing.*

These Excerptions, are taken out of the genuine (b) *Epistles of Ignatius*, who, as he was Bishop of *Antioch*, so he was *S. John's Disciple*, *saw our Lord in the Flesh*, after his *Resurrection* (as himself, according to (c) *S. Jerome*, professes) and, at last, was *crown'd a Glorious Martyr*. And as they clearly evidence, *what they were to prove*, that great *Regard*, and *strict Obedience*, are due to *Bishops*; so they make it plain, that our *Ecclasiastick Constitution*, is so far from *Antichristian*, that the Church of *CHRIST* was at first, *Hierarchicall* in its Government, as ours is now, or very like it. And, therefore, the Government of no Christian Church, can be more ancient than that of ours; and whatever is pretended for the *Presbyterian Parity*, it is but, as the learned (d) *Bishop Pearson* says, an *Antiquity lately invented*.

(a) Ἐγράψαμεν μεταξὺ ὧν ἐλάλει μεγάλη φωνή, τῷ Ἐπισκόπῳ προσίχεται, καὶ τῷ Πρεσβυτερίῳ, καὶ Διακόνουσιν---χαρὶς ἔστω Ἐπισκόπῳ μηδὲν ποιῆτε.

(b) Edit. Voff, Londin. 1680.

(c) Ego vero post resurrectionem in carne eum vidi, & credo quia sit, Catal. No. 27.

(d) Paritatis Presbyterianæ antiquitas nuper excogitata, Vind. Ignat. Procem.

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But then, whoever seek to *undermine Episcopacy*, or are willing to part with it, must be forward to put down, or free to part with, an *Apostolick Institution*: Which seems to imply, that *Christ's Apostles* (to whom surely a Dispensation of setting up Government in his Church was committed) did not erect the best Sort of it. Tho' when her *All-wise and Glorious Head* left the Choice of her Regimen to them, to say they did not found the Right, would be a bold Assertion: And if they did, surely where it is, 'tis worthy to be continued, and where it is not, to be receiv'd, if practicable.

I hope, I shall not be thought to have been too tedious, concerning the *Dignity and Authority of Bishops*, especially, considering that the People, in these latter Times, have very much degenerated from that *Respect and Obedience*, which is due to their Character. And I am the more readily induced to attempt this Vindication of them, because it may seem to come from me, a *Presbyter*, with more Humility, and greater Modesty, than from one of their own most venerable Order.

IV. But then, in our *Hierarchy*, there is a second Order, namely, *Presbyters*, who are next to *Bishops*.

Presbyters
a second
Order next
to Bishops.

And if amongst these, some have their Faults, as in the best Fraternities there are culpable

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Members (for we find a *Balaam* amongst the *Prophets*, a *Caiaphas* amongst the *Priests*, and amongst the very *Apostles*, a *Judas*), yet abundance of them are so diligent in their *Function*, in learning of such *Eminence*, and so very exemplary for pious *Life*, that many *Ages* have not been happy in so laudable a *Set of Men*.

And tho' these have not the *Rule*, but the *Care of Souls*, yet being near to *God*, and their *Office* high, to instruct immortal *Spirits*, that is, leading them thro' this transient and cloudy, to the glorious and eternal, *World*; yet those of them, that are faithful in their *Calling*, deserve great *Respect*. And accordingly, our *Church*, in her *Catechism*, directs those of her *Communion*, to submit to *Teachers* and *Spiritual Pastors*.

Nor is submission to *Pastors* to be in the least wondred at, or with-held, when as (a) the learned *Man* hints, there is in the *Priest*, a *spiritual Regality*; this is he, who is the truly royal *Man*: This the holy *Priest of God*. And truly when their *Work* is the *Ministry of Reconciliation*, and so *Presbyters* are συνεργοι, *Co-workers with God*, 1 Cor. vi. 13. there may well be *Majesty* in their *Office*.

(a) Clem. Alexan. ἕτερος ὁ βασιλικὸς ἄνθρωπος, Strom. lib. 7. ἕτερος ὁ ἱερεὺς ὁ θεῖος.

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And *that*, which makes *them* the more to be respected, is the *Power of Absolution*, and *Retention of Sins*, which they are honoured with, when Ordained: *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.* Which made S. Chrysostom cry out, (a) *Great is the Dignity of Priests*: And S. Jerome to say, that (b) *the Bishop and Presbyter binds and looses.*

And when *these* Fathers (to name no more) own the *Authority of Priests*, binding and loosing the *Sins of Men*, and ground it upon, and derive it from, the same Texts, that we do: Is not here good *Warrant* for the same *Practice* amongst us, and for our *Expounding* those Texts in Favour of it? And when as to *this*, we teach nothing but what the *Ancients* did, methinks *propter consanguinitatem doctrinæ* (to use *Tertullian's* Words) for the *Affinity* our *Doctrine* has with *theirs*, it must be allowed. Especially when it is so fully confirmed by the noble *Testimony* of our Church.

For, as *she* appoints the *Priest* to pronounce the *daily Absolution* in her *Liturgy*, so in it *she* asserts, that *Almighty God* hath given *Power and Commandment* to his *Mini-*

(a) Μεγάλη ἡ τῶν ἱερῶν ἀξία, Hom. 86. in Johan. 20.

(b) Alligat & solvit Episcopus & Presbyter. Comment. in S. Mat. lib. 3. cap. 16.

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sters, to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins. Whereby she openly avows, and every Day proclaims, in hundreds of Places, that the Power of absolving Penitents from their Sins is lodged, by GOD himself, in his Priests; and then the Power of Binding, or Retaining the same, must be so too: Which some, now a-days question, or deny. But the assiduous solid Usage of our Church may be looked upon, as one substantial Argument, to prove, that all such Men can say against this Ministerial Power, is extravagantly weak and wild. And therefore, her plain and honest Members, who can't dispute, having so clear a Proof of this Matter, as her constant Practice, may rely upon its Strength, and so maintain their Ground, by a well fixed Confidence against all Objectors. For being under Covert of so strong a Defence, they may resolutely defie the furious Attacks of the Bold.

And in further Countenance to this Priestly Authority, and to the Truth, or Reality of it, our Church enjoins, private (as well as publick) Absolution, upon Occasion, and prescribes a (a) Form to be used, when the Sick desire it. But then if that be true,

(a) See the Order for the Visitation of the Sick.

which

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which *some* proclaim, that our *Priests* have no *Right* to *absolve* from *Sin*, and that in *challenging* it, they are *false Pretenders*, and *what* they do, of *that* Nature, is by a *Power* *incompetent* ; Lord ! *what* *abominable Wretches* do they make them ! For then, as they *daily* *trick* *People* with *sham Absolutions*, while they *live* *here* ; so when they *go* *hence*, and amongst their *dying Solemnities*, would have *Absolution* to be one, they only *tantalize*, and *abuse* their *departing Souls*, by a *Piece* of *sacrilegious Fiction*, or *Mockery* ! And so they will be *branded* for *most* *hellish* *Cheats*, or a *Crew* of *blind*, *spiritual* *Juglers*, *base* and *villanous*, beyond *Expression* ! And yet, by *this* *Way* of *Reasoning*, the *very* *same* *infamous* *Character* may be *fixed* upon the *best* *Primitive* *Bishops* and *Priests* ; inasmuch as to *bind* and *loose* the *Sins* of *living* and *dying* *Christians*, was an *ancient* and *perpetual* *Custom* in the *Church* : And so not the *worst* *Proof*, that they had a *Right* to it, and we may have the *same* ; for *what* should *null*, or *invalidate* our *Title* ?

V. The *third*, and *lowest* *Rank* of our *Clergy*, are *Deacons*, but even to *them*, tho' of *inferiour* *Quality*, our *Church* gives their *proper* and *full* *Due*. For whereas *some* think, they ought to *serve* *Tables* only, and to

Deacons, a
third and
last Order
of our
Clergy.

give

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give *Alms to the Poor*, and take *Care of the Sick*; she acknowledges them *Ministers of Christ*, and by *Ordaining them to that sacred Office*, makes them such.

And that she owns them for a *Ministerial Order*, the first *Rubrick* in the *Form* for making them ascertains us; for there she appoints a *Sermon*, at their *Admission* to the *Office*, to declare how necessary that *ORDER* is in the *Church of Christ*, and how the *People* ought to esteem it.

And in judging *Deacons* to be a *Clerical Order*, she goes upon warrantable *Grounds*: For in the eighth Chapter of the *Acts*, we find that *Philip*, a *Deacon*, preach'd, and baptized, as well as wrought *Miracles*; and *Ignatius* affirms, that *Deacons* (a) are not *Servants of Meats and Drinks only*, but *Ministers of the Church of God*. *S. Cyprian* also calls them *Ministers of the Church*, and their *Office*, an *Holy Ministry*. For relating to *Cornelius* the *Sacrilege of Nicostratus*, he tells him, how by that *Crime* he had (b) lost the *Deaconship of the Holy Administration*. And in the *Apostolick Constitutions*, a *Deacon* is said to

(a) 'Ου βρωμάτων καὶ ποτῶν ἵεναι διάκονοι, ἀλλ' Ἐκκλησίας Θεοῦ ὑπηρετοῖται, Ep. ad Trall.

(b) Amisso sanctæ Administrationis Diaconio, Ep. 49.

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be (a) the Ear, and the Eye, and the Mouth, and the Heart, and the Soul of the Bishop: All which put together, whether it implies no more than meer waiting at Tables, every ingenuous Person may conceive. But that they are of the lower Rank of the Clergy, the Council of Nice informs us, where it enjoins them (b) to keep within their proper Limits, as knowing they are Servants of the Bishop, and less than Presbyters.

As to what I have said in this Chapter, touching our Church's three Ministerial Orders, I conclude with this Observation. When (c) Ignatius was carried to Rome, to be cast to the Beasts, as by Word of Mouth, and Letters, he delivered many solid Truths to the Churches, by and thro' which he passed; so this was one, (d) without these (three Orders) a Church is not called a Church.

(a) Τῇ Ἐπισκόπῳ ἀκοή, καὶ ὀφθαλμός, καὶ σῶμα, καρδιά τε, καὶ ψυχὴ, lib. 2. cap. 44.

(b) Ἐμμενίστασαν οἱ Διάκονοι τῆς ἰδίας μέτρης, ἰδόντες ὅτι ὁ Ἐπίσκοπος ὑπηρεταί ἑαυτοῦ, καὶ οἱ Πρεσβύτεροι ἐλάττω τυχάνουσι, Can. 18.

(c) Ep. ad Trallefios. (d) Χωρὶς τούτων Ἐκκλησία οὐ καλεῖται.

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CHAP. IV.

Her Ordination vindicated.



EXT to the Government of our Church, and her Spiritual Officers, it will be fit to consider, how those Officers are created; and this the following Head will explain.

Her Ordination.

Her ORDINATION is authentic, and agreeable to Scripture. For there we learn, that the Ministerial Office must be invaded by none; No man taketh this honour to himself, but he, that is called of God, Heb. v. 4. They, that here go without this Call, run without their Errand, and therefore, in *Lutber's* Judgment, shall want Success; for God, says he, (a) prospers not the Labour of them, that are not called, and

(a) Non fortunat Deus labores eorum, qui non sunt vocati, & quanquam salutaria quædam offerant, tamen non ædificant.

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tho' they deliver wholsom Things, yet they do not edifie.

It is *not* a Competency, nor yet a Fulness of Abilities, that *actually* inflates Men in the sacred Function ; there must be moreover a lawful Mission : *How shall they preach, except they be sent ?* Rom. x. 15. S. Paul, indeed, tells the Corinthians, in his first Epistle, 14th Chapter, and 13th Verse, *Ye may all prophesie ;* but then he spake *not collectively,* and generally, of all the Members of that Church, but *restrictively,* or *distributively ;* and so 'tis applicable to them only, who were Prophets, and so duly qualified for the Work.

For any to ingage in the Holy Ministry, without a regular and due Call, must not only be impudent Boldness, but an *heinous* Sin : A Sin so intolerable in the Jewish Church, as to be fatal to such as presumed to commit it ! Not only Korah, and his Accomplices, but even Kings themselves, Saul and Uzziah, were sad Examples of it : And poor Uzzah, only for taking hold of the Ark, with pious Intention to prevent its Overthrow, was struck dead immediately. And tho' the Gospel, I grant, is a milder Dispensation, and God's Measures with Men, are now more gentle, and condescensive ; yet this encourages no Intruders into the Ministry, tho' never so well

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well gifted, or furnished with the best Accomplishments.

Nay, our Blessed Lord himself, who brought the Gospel into the World, put in a stronger Bar against this, than ever there was before, to all indued with Meekness, and pious Modesty ; I mean, his own great Example. In regard of inconceivable Qualifications, who was ever so fit for the Evangelical Ministry ? Yet he undertook it not, but as he was sent, and therefore he was called an Apostle, Heb. iii. 1. And for our farther Satisfaction, it is said of him, Heb. v. 5, 6. that Christ glorified not himself, to be made an High Priest ; but he, who said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek. So that he did not intrude into the sacerdotal Office, or challenge, and assume it to himself, but God conferred the Dignity, and proclaimed from Heaven, that he had a Title to it. For any Mortals, therefore, to crowd into the Priesthood (the Best of whom are infinitely short of him) must be daring Arrogance, and as dangerous Presumption. To keep us from which, and to guard the Sacred Function, by awing us from venturing on it rashly, and irregularly ; our Lord's Example, and the cited Texts, were ushered

ushered in after *this* Manner : No Man taketh *this* Honour to himself, but he that is called of God. Fair Notice, that the Holy Office is of such a Nature, as not to be undertaken, but in *that* Way, which, it is most probable, God has directed, and *which* we are now in quest of.

Every Christian may counsel his Brethren, and instruct them privately, and occasionally, in Way of Charity, as Aquila and Priscilla did Apollos ; but to do it publickly, and authoritatively, requires special Designation to it. I think it was S. Austin's Rule, above 1200 Years past, and will hold for ever, (a) None, but he who is rightly called, ought to preach publickly in the Church.

And therefore, that a Cætus, or Multitude of Laymen, should appoint one to be their Minister, and that *this* should be a lawful Call, or sufficient Ordination to the high Employment, must be an Error in them that teach and practise it. For when the Apostles ordered Christians to recommend fit Persons to them for Deacons, tho' they were to be extraordinary (honest repute, and fulness of the Holy Ghost, and wisdom, Acts vi. 3. being their set Qualifications)

(a) Nemo in Ecclesiâ debet publicè concionari, nisi rite vocatus.

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yet, to *capacitate* them for *that Office*, they *ordained* them, Verse the 6th.

And if *so solemn* a Consecration to the lowest Ministerial Order was *then necessary*, it *must* be *so now*, and *must continue the same* for *ever*. But if it *was not necessary* in *that* Juncture, the Apostles Act, *so very serious*, must be *as superfluous* ; and *too vain* a Piece of *empty Gravity* for them to *affect* : Tho' when Men, *so very good*, were fain to be *ordained*, and the *very best* of Men thought it *needful then*, *why* should it *not* be *so* at *this Time* ?

And, truly, we seem to be taught it is *so*, by a *remarkable* Instance. For when S. Paul had been *called by a Voice from Heaven*, to the Work of *Preaching* to the *Gentiles*, notwithstanding *this immediate miraculous Commission* for it, by *divine Command*, he was *ordained* in an *human Way*, by *Imposition of Hands*, Acts xiii. 3. *before* he *undertook his appointed Charge*. Now to *what* could this tend *more properly*, than to *convince succeeding Generations*, that *External Ordination* to the *Ministry*, *where* it can be had, is *most indispensable* ? (a) *God therefore*, says a *learned Man*, *has made this an*

(a) Deus exemplum esse voluit ad ordinandos Ministros in futuris temporibus, Dr. Lightfoot.

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Example for ordaining Ministers in Time to come.

Should any pretend, that it was proper only for the *Apostles* to Ordain, because by their laying on of Hands, they conferred the Holy Ghost, and the Power of working Miracles; which none could do ever since, and so their Ordination must be insignificant: I answer, first, that the End of Miracles being but to confirm the Gospel, by conciliating Authority to its Teachers, the Gospel being received generally by Christians, Miracles with them would be wholly useless; and so far as it collates a Power of doing them, Ordination would be so too.

But then, secondly, it is manifest, that Gospel Ministers were ordained to preach chiefly, as has been noted, how shall they PREACH, except they be sent? And therefore, tho' Miracles, a temporary Gift, are ceased, as needless in the Church; yet to the Office of Preaching, they must still be ordained; for, as was said before, No man taketh this honour to himself, but he that is called of God, that is, authorized thereunto, by the Way or Method, divinely prescribed.

And that the *Apostles* Design, in ordaining Men, was to fit them for the Ministerial Eunction, and empower them to execute it, even where they need not give the Holy

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Ghost (there being no Occasion for it) appears from *hence*; in that *they ordained the seven Deacons*, when *their being full of the Holy Ghost*, Acts vi. 3. was *one Qualification*, or *pre-requisite* to their being ordained; and they ordained S. Paul to *preach* to the Nations, when at his Conversion, he had *before been filled with the Holy Ghost*, Acts ix. 17. by Ananias's laying his Hands upon him.

Whoever therefore hold, that *none but Apostles* might Ordain, *because of their giving the Holy Ghost*, when they *actually ordained such*, as were *already replenished with it*; they must needs be *much mistaken*; and so must they, who would *fain persuade themselves, or others*, that Men may be *fit for the Gospel Ministry without Ordination*, when the Apostles thought it *necessary to Ordain them for it*, who *beforehand were filled with the Holy Ghost*.

And if *none but the Apostles* were to Ordain, *why did they not signifie it to the Church?* Or *how came it to pass*, that *those excellent Bishops*, who *succeeded them in guiding and governing her*, should *know nothing of it*, but go on *ordaining, from Age to Age*, and *appropriate the doing it to themselves?* Surely *their general, and continued Practice here*, so *manifest from the Apostles Canons*

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Canons and Constitutions, and from Councils, Synods, &c. must make it clear, that the great Work belonged to them, and was to be done solely by their Hands, and the Hands of their Successors.

And the very *Titles of Evangelical Ministers in Scripture, as they proclaim them God's particular Servants in their Calling; so they argue them to be his more peculiarly, by his special appointing them to it. For they are there stiled Embassadors for Christ, 2 Cor. v. 20. and Stewards of God, Tit. i. 7. but then, as the one must have Credentials from their Princes, and the other, Orders from their Lords, to act in their respective Stations, and Capacities; so God's Ministers must be qualified for their Functions by a Regular Ordination, Heaven's Licence, or Patent for their Office.*

And if for the *People to appoint Embassadors for Kings, would be High Treason, and to make Stewards for Noble-men would be intolerable Boldness; how much worse Presumption must their making Ministers for God be? Especially, when by publishing a Way of his own for doing it, he has awfully, tho' implicitly, forbidden them to do it.*

To those who demand, by *whom Men must be ordained, or admitted to the Ministry, I answer thus. The grand Recipient*

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of *all* Power from God, and particularly of *that* relating to the *Church*, is our Lord Jesus Christ *her* glorious Head; and so he himself owns, *St. Matt. xxviii. 18. All power is given unto me, in heaven and in earth: And so the Power of Ordaining must rest in him principally. This Power he exercised eminently here in ordaining his Apostles; and in ordaining them by it, he vested them with it, in due Measure, and intimates as much in this Expression; As my Father sendeth me, even so send I you, St. John xx. 21. Which plainly signifies, that as God sent him to Ordain, and send them into the Ministry; so he ordained, and sent them to Ordain, and send others in the like Manner. Else he could not do, as he there says he did, send them even so as his Father sent him. Yet if he did send them even so (that is, with an Authority like his own, which his Father gave him) he must then send them with Authority to Ordain, and to convey the Power of Ordaining others, to such as were ordained by themselves.*

In short, our Lord and Saviour being just about *ascending to Heaven*, he could not gather his Church *himself corporally here*, nor rule it *presentially*; and therefore, by the Words cited, he gave his Apostles the *same Commission* to execute in it, when he was gone,

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which his Father gave him at *his coming*. And amongst the *Jews*, an *Apostle* was a most peculiar Proxy ; as much a Deputy, or ones vicarious self, as is possible ; and therefore as *they* were to do *that* in the Church, which *he* should have done, had he continued here ; so to make good his Word, as my Father sendeth me, so send I you, they must Ordain Men, to Ordain others, because God sent him to Ordain them.

And thus I conceive it certain, that the God of Heaven's Way in erecting Churches, is very different from that, which some now contend for ; for here, as Christ himself was pleased to preach, and to send out his Apostles, and seventy Disciples to do the same ; so it is plain, that Ministers were to gather and plant the Churches, which they were to teach and govern : Whereas some, on the contrary, think it lawful to appoint and make their own Pastors. And when, in such a Case, Things must go by Vote, and Numbers carry it, and even by dead Weight, the Scales may be turned the wrong Way ; is it not safer for pious, wise, and learned Bishops to set Ministers over them, than that they should chuse for themselves ? Especially when 'tis known, what unhappy Effects attended that Choice, as shall be observed by and by. In the mean Time, as we have Christ's Example,

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and *that of his Apostles, to warrant our ordaining Ministers, so the Scripture favours it likewise.*

And, therefore, 'tis observable, that the HOLY SPIRIT points at *that Ordination only, as allowable, (where it may be had) which is derived from those, who were first rightly Ordained themselves: How shall they preach except they be sent? And why, except they be SENT? It might as well have been, except they be APPOINTED by the PEOPLE: Nay, so it ought to have been, to justify the Doctrines of many, and to maintain their Methods now afoot.*

But observe, I intreat you, that the Question is, *how shall they preach except they be SENT? That so by alluding, or rather by referring to our Lord's ordaining Words, AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU; they might insinuate, that all lawful Ministers (where the Thing is feasible) must be sent, as the first were, by a competent Power, and Persons rightly qualified to do it.*

But *this, by the People in a regular Government, can no more be done, than Christ gave them Commission to do it; and be no more commissioned them to do it, than he spake these ordaining Words to them, which he directed to the Apostles upon that Account.*

And

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And therefore, we no *where* find in the *primitive* Church, that *popular Missions*, or *Ordinations* were in *Use*, or *thought authentic*.

The (a) Case of *Ædesius* and *Frumentius*, shews as much. By *Meropius* a *Philosopher*, and *their Uncle*, they were carried, when young, into *India*, and were there instrumental to *converting* many *Inhabitants* of *that Country*. And having inquired out some *Christians*, to *assist* in their *Enterprize*, they appointed *Oratories*, and built a *Church*, wherein to call upon *God*, and worship him *publickly*.

And as they were *diligent* to instruct them in, and draw them to, the *Faith of Christ*; so, if they did *some Things*, that in *strictness* were proper to *Ministers*, *their extraordinary Circumstances* might excuse those *Proceedings*. But in *this rare*, and *uncommon Case*, the *Christians* they had gathered, and the *Converts* they had made, were far from appointing them to be their *Ministers*, as if *that* would *instate* them in the *holy Function*: No, the *Church* now, in the *fourth Century*, knew *nothing* of *this Way* of making *Ministers*, and so they had *no recourse* to *that Method*, as being *Strangers* to its *Use* and *Validity*.

(a) Vide Socrat. Ecclef. Hist. lib. 1. cap. 15.

Instead

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Instead of that, the *worthy* Persons returning from *India*, *Ædesius* went for *Tyrus*, and was there ordained a *Priest*; and *Frumentius* applying himself to *Athanasius*, then *Bishop* of *Alexandria*, and acquainting him with the *Indians* Disposition to embrace *Christianity*, desired him to send a *Bishop*, and some *Clergy* thither. He weighing Things wisely, and judging none fitter than *Frumentius* himself, consecrated him *Bishop* of those *Indians*, and sent him back to propagate the *Gospel*, where he had began to plant it.

This was right and just, according to the Measures of those Times; and they, who lived in them, being much nearer to the Fountain, for that Reason must know as much better, in what Chancel the Stream of Ordination ran then. And as at first, it flowed thro' the *Clergy's Hands*, so there the Current must continue, running down in an uninterrupted Course, thro' all Ages, while this World lasts.

For, 'till a Period is put to this present State, the Son of God passed a solemn Promise to his first Emissaries, of his special assisting Presence, S. Matt. xxviii. 19, 20. Go ye, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you :
And

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And lo, I am with you alway, even unto the end of the world. Now the Apostles, to whom this Promise was made, dying soon after, it could not possibly be fulfilled, and terminated in them; but that it may attain its just Accomplishment, it must extend to all, that by lawful Mission shall ever be sent out, and rightly execute the Ministerial Function. A sure Token, that this High Office cannot be duly discharged by any, but by ordained Ministers, when the all-powerful Lord of Heaven and Earth, has thus ingaged to preserve them for it, and aid them in it, while this World lasts.

I deny not, but the Words may be so comprehensive, as to include others, and to reach perhaps to True Believers in common; yet that hinders not their being made good to the Clergy, in a more particular Way and Measure. So the Promise to Joshua, *I will never leave thee, nor forsake thee,* is stretched by S. Paul, in his Application of it, to all good Christians: But to Joshua it was performed nevertheless, and by a most full and emphatical Completion.

And another like Word, as sure as this, in S. Matthew, dropp'd from S. Paul's inspired Pen, Eph. iv. 11, 12. *He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints,*
for

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for the Work of the ministry, for the edifying of the body of Christ. Whence we learn, that as our Lord bestowed extraordinary Officers on his Church (which were but temporary) to plant or found it; so he took Care for other ordinary ones to build it up, by the Work of the Ministry. But then, that his mystical Body being to continue here in Part, 'till this World shall be no more; those ordinary Ministers must do so too, as the appointed Instruments of its Edification.

And then to keep up a continued Series, or Succession of them, in them there must be a perpetual Power of Ordaining some by others, which none but they can claim, it being not given to any else. And as for any in common Cases, to take the Ministerial Office upon them, would be an evil Usurpation; so for the People to give it, who have not Power, would be Nonsense, and a Nullity.

The Christian Church (as above noted) is a Kingdom; and therefore its common Members should no more be Ministers of it by the Peoples Appointment, without special Ordination, than ordinary Subjects can be made Rulers in a regal Government, without Royal Charters, or Commissions. Were the Church compared to a Kingdom only, the People could not take that Liberty, without rude Infractions upon the Analogy or Decorum of the Simile;

mile ; but then it being a real Kingdom, there's no assuming it without affronting its Almighty Head. I might add also, that in sacred Stile, the Church is a Fold, the Members of it a Flock, and its Ministers Pastors, or Shepherds ; but then for Sheep to chuse and appoint their Shepherds, would sound harshly again, and interfere with the Allegory. But not to lay too much Stress on Similes, or Allusions, let us, I beg of you, in Meekness consider, that whatever is presumed, or attempted, it will be hard, or impossible to prove clearly, that any ordinary Lay-men, in common Circumstances, or Capacities, did ever send out, or Ordain a Minister in the primitive Times, or do any Ministerial Offices themselves.

I confess, 'tis said of Saul (when Ananias, who is thought to have been a Deacon, or Presbyter, and one of the seventy (a) Disciples, had laid his Hands on him, and he had received the Holy Ghost) that he straightway preached in the Synagogues. But then it follows not from thence, that he ordained him ; that was done by divine Direction afterward. But the most High God, who can dispense with his own Rules, did so here, and he who said, How shall they preach, except they be

(a) Vide Pol. Synop. in Acts ix. 10,

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sent? sent Saul to that Work, in an extraordinary Way.

And if *Ananias* baptized him (which does not appear) in Case he was in Orders himself, the Thing was regular; and if he was not, it was but another *Act*, which God might empower him to do, as his special Messenger, or Agent. Tho' that Concession is not necessary neither, for the miraculous good Providence which befel Saul near *Damascus*, and he being led into that populous City, and continuing blind there three Days, before *Ananias* came to him; the Thing, that made a loud Noise, must needs bring abundance about him; and then it being done by the Hand of *Jesus*, the Fame of that would draw many Christians and Ministers to him, and then enough might be ready to baptize him, when he desired it.

So when we find three thousand Converts baptized, Acts ii. and others, Acts x. by *S. Peter's* Command: We may better suppose it done by Ministers, than not be. The zealous Apostles took Care for that.

And in like Manner, where we read, that they, which were scattered abroad, went PREACHING the Word, or that Men SPAKE the Word boldly, or the like Schemes of Speech: There is no concluding from those bare Phrases, that the Preachers, or Speakers

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Speakers were *Lay-men*; unless we'll allow *Presumption* to be *Proof*, or take *meer Conjectures* for good *Arguments*.

Who, after the Apostles, *were* and *are* to be *Ordainers* of the *Clergy*, will soon be determined; for *whom* did the Apostles honour with *that Authority*, but *Bishops*? The *Proof* of which is so *authentick*, as to be *Scriptural*. Thus when by *S. Paul*, *Titus* was made *Bishop* of *Crete*, he was left there by him, *Tit. i. 5.* to *ORDAIN Elders* in every *City*. A most sufficient *Confutation* of that *vain Fancy*, that none but *Apostles* were to *Ordain*, when one great *End*, why *Titus* was ordained *Bishop* of *Crete* was, that he might *ordain* others there. And that *Bishops* were to *ordain Bishops*, is clear from the first *Canon* of the Apostles: *Let a Bishop be ordained by two or three Bishops*. And the *Apostolick (a) Constitutions* command the same Thing. And the *fourth Canon* of the famous *Council of Nice* decreed, it should be done by *three Bishops*. And then as for *Presbyters* and *Deacons*, one *Bishop* was to *ordain* them, as the second *Canon* of the Apostles requires. And thus there could be no *Room* left for *Peoples* making their own *Ministers*.

(a) *Lib. 3, cap. ult.*

~~From whom, but Bishops, therefore should~~
Churchman.

From *whom*, but *Bishops*, therefore should *Holy Orders* be receiv'd ? For as *S. Paul* gave them *Power to Ordain* (which we plainly see) so to *them*, as the *Apostles Successors*, it most properly belongs : And to such as doubt it, the *known Practice* of the *Church of Old*, will be a *cogent Argument* to evince it.

For in *weighty Cases*, where *Religion* is concerned, and we want *explicit Rules*, or *Precepts*, *Examples* in the *primitive Church* may be our *Guide* : And amongst the *Precedents*, which she affords, none can be more imitable, than the most ancient. Yet from the *earliest Histories*, *Councils*, and *Fathers* of that *Church*, it is very manifest, that *Diocesan Bishops* were the constant *Ordainers* of the *Clergy*. And therefore for any to oppose that, would be to deny plain *Matter of Fact*, and such as was generally and apparently so, in the *first and purest Ages* of *Christianity* : Which makes the *Usage* too clear for any *Arguments* to confute, and also too strong for any *Power* solidly and fairly to explode.

Let me but add, that *S. Jerome* made *Ordination* a Note of *Distinction* upon the *Episcopal Order* ; (a) *What doth a Bishop*

(a) Quid enim facit Episcopus excepta ordinatione, quod Presbyter non facit ? Ep. 85. ad Evagr.

which

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which a Presbyter does not, excepting Ordination? Tho', by the Way, that he degrades Bishops into the Rank of Presbyters, is not so evident as some would make it, who brand him for it. Indeed, he says (a) the Apostle plainly teaches, the very same to be Presbyters, that are Bishops.

But then, tho' all Bishops are Presbyters, all Presbyters are not Bishops (as thro' Mistake they have been thought) which the good Man not animadverting, might occasion his (b) slip, if in this Case he was guilty of one. For that he could not intentionally and heartily so diminish Bishops here, we may well suspect, in that he had great Deference for them, as Marianus observes, in his Epistle to Evagrius. In his Gloss upon which, as he reproves Erasmus for dreaming odd Things of that Father, so he asserts of him, (c) that he always gave greatest Honour to Bishops and Presbyters, and were he living, he would do it now likewise.

(a) Apostolus perspicuè docet eisdem esse Presbyteros, quos & Episcopos. *Ib.*

(b) That he might stumble at this Stone will, I conceive, be more plain to them that peruse his Comment upon Titus the first, *Putet aliquis, &c.*

(c) Hieronymum & Episcopis, & Presbyteris maximum semper detulisse honorem—ut in Epistola primâ ad Heiodorum, in secundâ ad Nepotianum, & alibi, quem honorem nunc etiam, si viveret, deferret.

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And truly in *this* very Epistle, where he seems to set Bishops too much upon a Level with Presbyters, he really does the contrary; for he immediately destroys that Equality again, by giving Bishops as much Superiority to Presbyters and Deacons, as (a) Aaron had over Priests and Levites; which was tantamount to what our Bishops have over the inferior Clergy. For tho' Aaron's Sons were the Jewish Priests (not those of the Line of the First-born, to that the High-priesthood was tied) yet they were Priests but of the second Order, 2 Kings xxiii. 4. and so Aaron must be of the First. And thus the good Father quite undoes or sinks that Parity, which in the Hierarchy (some think) he was setting up: For according to the Rule he chose to go by, Christian Bishops, Presbyters, and Deacons, must be three as distinct Orders, and as gradually different, as High-priests, Priests, and Levites were in the Church of Israel. And whereas he tells Evagrius in the same Epistle, That when afterward one was elected, who was placed above the rest, that was done for a Remedy against Schism; what greater Honour could he do

(a) Quod Aaron, & filii ejus, atque Levitæ in templo fuerunt, hoc sibi Episcopi, & Presbyteri, & Diaconi vindicent in Ecclesiâ.

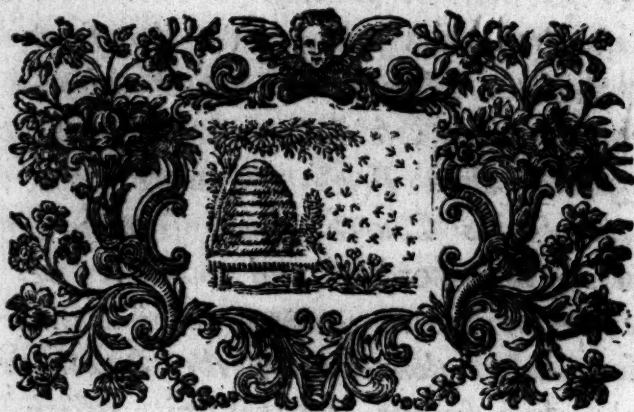
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Episcopacy, than to give it an Encomium so truly glorious? For thus he declares it singularly useful to prevent that Evil, which Presbyterian Parity, it seems, is apt to lead to and produce. And if this makes the great Father a little inconsistent with himself, that indeed I cannot possibly help; and instead of Apologizing for him (to be ingenuous and plain) I must charge him with being so upon the same Subject, in another Place, where he delivers himself in this Manner: (a) As Presbyters know, that they from the Custom of the Church, are subject to him who is set over them; so Bishops know, that they are greater than Presbyters, more from the Custom of the Church, than from a true Order of the Lord's, and that they are to Rule the Church in common, in imitation of Moses, who alone having the Power over Israel, chose seventy, together with which he might judge the People. Now when Presbyters are subject to Bishops, and Bishops are greater than they, and the one are like Mo-

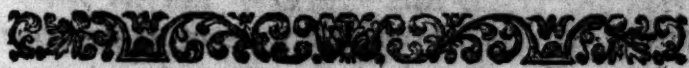
(a) Sicut Presbyteri sciunt se ex Ecclesiæ consuetudine, ei qui sibi præpositus fuerit esse subiectos, ita Episcopi noverint se magis consuetudine quàm dispositionis Dominicæ veritate, Presbyteris esse majores, & in commune debere Ecclesiam regere, imitantes Moysen qui, &c. Comment. in Titum, cap. 1.

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ses (King in Jeshurun) and the other like the seventy Judges under him ; Where's the Parity between Bishops and Presbyters, either in Place, or Power ?



CHAP.



CHAP. V.

Her Power as to Excommunication.



HERE there is *Government*, and *proper Officers* rightly placed in it, there are *commonly fixed Penalties* too, to support that *Government*, and *them* concerned in its Administration. Nor is our *Church* defective here, as having a *suitable* one in her Power; which now very properly comes under Consideration.

Her PUNISHMENT which SHE inflicts, is *Spiritual* and *Dreadful*. It must be the one, because it is the other; for by being *Spiritual*, as it is of an *high Nature*, so that makes it of *fearful Consequence*. And that the *Punishment*, wherewith the *Christian Church* was at first intrusted, was *Spiritual*, appears from this scriptural Passage, St. Matt. xviii. 17. *If he shall neglect to hear*

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them, tell it unto the church. Not the universal one; to inform her of every Miscarriage, and have her Judge and give Sentence concerning it, 'tis impossible; it must be done therefore, by that particular Church, whereof the disagreeing Parties are Members.

And when our dearest Lord made it a *standing Rule*, that the *Christian offending God and his Neighbour, and refusing to make Amends upon Admonition before Witnesses*, shall be brought to the *Church's Judicature*; *this Appeal, thus directed by him, forcibly implies that the Church has Punishment for the Ob- stinate*: And then, that it must be *Spiritual is certain*, because she could pretend to *no secular Power*.

The like also is inferrible from the next Verse, *Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.* Which Words were spoken by our Saviour; and as he uttered them *pro- leptically* before, *S. Matt. xvi. 19.* so he re- peated them afterward, *S. John xx. 23.* with some Variation and Addition.

Nor do they only evince, that the Church has *spiritual Punishment* in her Hands, but partly hint what Punishment it is, that she is to exercise upon Occasion; namely, *Shutting Sinners, that deserve it, out of her Communion, 'till they repent.*

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A most sad and dreadful Sentence, when rightly denounced, for then it takes Place in the eternal World, and where the holy Man condemns, God ratifies ; and so the Sinner thrown out of the Society of the Faithful, stands excluded from Heaven too, 'till he be happy in a pious Change of Heart, and Reformation of Life and Manners.

(a) S. Jerom says no less in other Terms ; and long before him Tertullian call'd it *Divina Censura*, The Divine Censure, in the 39th Chapter of his Apology ; and the Thing is manifest from the very Tenor and natural Import of the Words. *Whatsoever ye shall bind on earth, shall be bound in heaven ;* where the Connexion between binding on Earth, and being bound in Heaven, is as sure and inseparable, as it is necessary the Expression should have Truth in it, and good Sense : For neither of them can it contain, unless it signifies God's concurrence with his Ministers Sentence ; deny that, and what tolerable Interpretation can be made of it ?

Besides, they who here allow not a divine Sentence to back the Human, and confirm it when justly passed, must highly affront the

(a) *Potestatem tribuit Apostolis, ut sciant qui a talibus condemnantur, humanam sententiam divinâ sententiâ roborari. In loco.*

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recited Text, as well as the other pointed at; For then they turn them all (spoken by God's eternal Son) into a loud Nothing, or pure Impertinence. And as many as do that, must suppose the Holy Ghost puts a Cheat upon Men too, at the same Time, and condemn him as guilty of base Collusion.

But then *this Sentence of Excommunication* issuing at *first* from *Spiritual Persons* (if the (a) Government pleased) it might *most properly do so always, as was once (b) injoyn'd* in these Words. *No Excommunications or Absolutions shall be good or valid in Law, except they be pronounced either by the Bishop in Person, or by some other in holy Orders, having Ecclesiastical Jurisdiction, or by some grave Minister beneficed in the Diocess, being a Master*

(a) For by a Statute made in the 37th of Hen. VIII. Chap. 17th. All *Doctors* of Civil Law, if constituted Chancellors, Vicars-general, Commissaries, Officials, &c. by the King, or any of his Heirs or Successors, or by any Archbishop, Bishop, Arch-deacon, or other Person whatsoever, having Authority under his Majesty, his Heirs, and Successors to make any Chancellor, Vicar-general, Commissary, Official, or Register, may lawfully execute and exercise all Manner of Jurisdiction, commonly called Ecclesiastical Jurisdiction, and all Censures, and Coercions appertaining, or in any wise belonging unto the same, albeit *such* Persons be *Lay*, so that they be *Doctors* of the Civil Law. (b) See Can. 13.

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of

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of Arts at least, and appointed by the Bishop; and the Priest's Name pronouncing such Sentence of Excommunication, or Absolution, to be expressed in the Instrument issuing under the Seal out of the Court,

And truly *Erastus* himself, who to the *Magistrate* gave so much Power over the Church, owns in the Contest he had with *Beza*, that Lay Elders need not be Ministers of Excommunication. Nor is it so agreeable that they should; for that being Spiritual, for any to inflict it, but spiritual Persons (to whom our Lord committed it) would seem a degrading it below its kind. And then it being of so high a Nature, it should go out against none but with great Caution, and for grievous moral Crimes; as it did against *Hymeneus* and *Alexander* for renouncing the Faith, and against the incestuous Corinthian for his vile Impurity.

And whereas some would appropriate the Power of Excommunication to the Apostles, as if it were conferr'd on them only, and so now extinct so far as not to be exercised by the Clergy; how can this be, when all along in the primitive Church, it rested on, and was exercised by them, as is easy to prove?

And that the Suggestion is vain, the very Words of the Commission imparting that Power, seem to prove. For when Christ first
promised

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promised it to *Peter*, he called it *the keys of the kingdom of heaven*; and those *Keys* being proper to that *Kingdom*, they could not belong to *S. Peter*, and the rest of the *Apostles* only, as a *personal Right*; but were a necessary and noble Appertinence to the celestial *Kingdom*, and must descend to their *Successors* in its *Ministry*, so long as the *Kingdom of Heaven*, the *Gospel State*, continues upon *Earth*.

The *Keys* of a *City* are durable Things, and tho' they that keep them are temporary, or dye; yet at their removal, or decease, they go to others, and must last (as being of great Use) while the *City* it self stands: Just so it is with these *Spiritual Keys* of the *Church*, that *City of God*. And that the *Clergy* in the first *Ages* were *Keepers* of them, is very evident. For as we find in the (a) *Apostolick Constitutions*, when a *Bishop* was ordained they prayed thus, Give him, O Lord Almighty, thro' thy *Christ* a *Participation* of the *Holy Spirit*, that he may have *Power* to forgive *Sins*, according to thy *Command*; and to loose every *Bond*, according to the *Power* which thou gavest to the *Apostles*,

(a) Δὸς αὐτῷ, Διοπόλα παντοκράτωρ, διὰ τοῦ Χριστοῦ σὺ τὴν μετευσίαν τῷ ἁγίῳ πνεύματι, ὥστε ἔχειν ἐκτεσίαν ἀφίναί ἀμαρτίας κατὰ τὴν ἐντολήν σου---Λύειν δὲ πάντα σύνδεσμον κατὰ τὴν ἐκτεσίαν ἣν ἔδωκας τοῖς Ἀποστόλοις. lib. 8. cap. 5.

Nor

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Nor was *this* granted to *Bishops* only, for (a) S. Chrysostom speaking of *Priests*, says, *they have a Power, which God would not give to Angels nor Archangels; nor was it said to them, WHATSOEVER YE BIND ON EARTH, &c.* And by and by he calls *Spiritual Ligation, the Bond of Priests*. (b) S. Ambrose proves from the Texts alledged out of *Matt. xvi.* and *John xx.* That the Power of remitting Sins was by Christ given to Priests. (c) S. Jerom says, that the *Apostle's Successors*, having the *Keys of the Kingdom of Heaven*, judge in a Manner before the Day of Judgment. (d) S. Austin, explaining the Judgment mentioned *Rev. xx. 4.* says, *It cannot be taken better than for that made by the Prefects of the Church, to whom it is said, WHATSOEVER YE SHALL BIND, &c.* Now it being thus, I hope WE may be acquitted for using the *Keys*; but if we be not, we must be condemned with very good Company.

Tertullian would (e) have us remember, that, as our Lord left these *Keys* to Peter, so

(a) Lib. de Sacerdotio, cap. 2. & sequentibus.

(b) De Pœnitentia, lib. 1.

(c) Ep. ad Heliodorum.

(d) De civitate Dei, lib. 20. cap. 9.

(e) Si adhuc

clausum putas coelum, memento claves ejus hic Dominus Petro, & per eum Ecclesiæ reliquisse. In *Scorp.* cap. 10.

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by him be left them to the Church; meaning, without doubt, the Governours of it chiefly. Which made S. Cyprian, speaking to that Text, say, (a) *That every Act of the Church (of which the Use of the Keys is an eminent one) should be governed by the Prefects or Bishops.* And so Church is commonly taken for the Governours of it, and is used in that Sense in the 34th Article of our Religion.

And as our Bishops are armed with such a Power, as enables them to inflict this Spiritual Punishment; so it is so very formidable, that however obdurate Wretches may despise it, all sincere apprehensive Christians tremble to fall justly under it, as they well may. I only wish, that this Piece of Discipline were rightly used according to its Dignity, and the great Need we have of it; then I doubt not but we should soon find it to be of strange Force, and of as noble Effect.

As our Church approves of it in her 33d Article, so in her Commination she hints it is desirable; may it be so well and timely revived and settled in its due Force, as to advance God's Honour and Glory in her signal Benefit. It is no more in a Spiritual, than

(a) Omnis actus Ecclesiae per eisdem Praepositos gubernetur, Ep. 27. ad Lapsos.

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what is generally and constantly done in every domestick and civil Society ; where rotten Members, as contagious, are ejected or expelled, to preserve the Sound, and keep them from Infection : As well as to cure the corrupted, if possible. Tho' spiritual Corporations have the Advantage here on their Side ; for in excommunicating, they act by a Power given them expressly from Above, and so may exercise it with all decent Boldness, being back'd with divine Authority.

But the Son of God, and Sovereign of the Church, having empower'd her to lay so heavy a Penalty upon scandalous Sinners ; we may fitly inquire here, what Usage he allows, or what Treatment he appoints in his Holy Gospel, for the Excommunicate, when under Censure. And there are two Directions chiefly, giving competent Light to solve and clear up this Difficulty.

The first is, S. Matt. xviii. 17. *Let him be unto thee as an heathen man, and a publican.* And here we must note, that tho' the Jewish Church was under a severe Ceremonial Polity, and tied up by many Legal Strictnesses ; some of which barr'd certain Persons (for sundry Defects which they could not help) from entering into the Congregation of the Lord, Deut. xxiii. 1, 2. yet Christians are under no such Restraints, and this Rule was given to them.

Nor

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Nor can it oblige them to *scorn*, or be *unkind* to *Heathens* and *Publicans*, when it came from our Redeemer's Mouth; who as he sent his *Apostles* to preach to the former, so to the latter he was so gracious, that he ate and drank with them, and was openly called and counted their Friend, for his free and endearing Carriage towards them, *S. Mat. xi. 19. Luke vii. 34.*

When any therefore are so unhappy as to be deservedly cut off from the Church, and solemnly interdicted Fellowship with her; as then we are not to chuse and cherish too close an Intercourse or Correspondence with such, they being degenerate and sunk low in Vice; or at least stigmatized with a notorious Mark of publick Infamy, and so unworthy of intimacy with the Good: Yet, according to what we find in Scripture, we are not to shut them out of our Charity, nor to lock the Door of Civility, or common Kindness upon them. Still we must study and contrive their Benefit, closing with all Opportunities to promote it; we must mind them of their Sins (as Occasion serves) and put them upon their Duties, and endeavour to draw them off from the one, by ingaging them in the other: For what true Christian would not gladly do this at any Rate, to gain the worst Heathens and Publicans in the World?

Tho'

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Tho' if in *this* our Nation, *they* under Ecclesiastical Censures, were *abandoned of all* in former Ages, and *barbarously* used, we need not wonder at it, *one* Thing considered: For in the Sentence of Excommunication, there being *much Corruption* then, in its Execution, there *might* be as *much Cruelty*. And that the *Form* of Excommunication was *very corrupt* of old, is but *too evident*; for it ran thus, (a) *By the Authority of God the Father Almighty, and of the Son, and of the Holy Ghost, of Blessed Mary the Mother of God, and of all the Saints, we excommunicate, anathematize, and throw out of the Bounds of Holy Mother the Church, those Malefactors, N. N. Those also that consented to them, and were Partakers with them. And unless they shall repent, and make Satisfaction, thus let their Light be put out before him who liveth for ever. So be it. So be it. So be it. Amen.*

(a) Auctoritate Dei Patris Omnipotentis, & Filii, & Spiritus Sancti, & beatæ Dei Genetricis *Mariæ*; omniumque *Sanctorum*, Excommunicamus, Anathematizamus, & a Limitibus Sanctæ Matris Ecclesiæ sequestramus illos Malefactores, N. N. consentaneos quoque & participes; & nisi resipuerint, & ad satisfactionem venerint, sic extinguatur lucerna eorum ante viventem in secula seculorum. Fiat. Fiat. Fiat. Amen. Ex Emendat. Legum Will. Conquestoris, in Libro vocato, Textus Rossensis.

Now

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Now when *Excommunication* went out as much in the *Name*, and by the *Power* of blessed *Mary*, and *All Saints*, as it did in the *Name*, and by the *Power* of the *Holy Trinity*, no wonder that they condemned by it, should be wholly separated from all *Society*, and exposed to direful *Hardships*; great *Superstition* being usually attended with as great *Severity*.

But then where *Religion* is more pure, and *Christians* more perfect, the *Excommunicate* should be the more favourably treated. And truly, should they be so favoured as to be admitted to *Religious Assemblies*, and there (attending in some lower Station, or with some Mark of mournful Distinction) be allowed to hear the *divine Word*, the *Prayers* of the Church, and *Ministerial Instructions* (as it were at a Distance); this might more affect and sooner reform them, than utter *Exclusion* from the same.

Nor ought the *Wise* and *Good* to except against such *Liberty*, it being very consistent with our *Lord's* Direction, if rightly understood. For when he said, *Let him be unto thee as an heathen, and a publican*; as *Gomarus* well observes, (a) *That it was not*

(a) Verum illud a Christo non absolute dicitur, sed tantum ratione communionis sacrae a qua arcetur. vide *Pol. Synop.* in 2 *Theff.* iii. 15.

spoken

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spoken ABSOLUTELY by Gbrist, but in respect of the Holy Communion only, from which he was debarred: And so with such an one we may converse still, though more nicely and warily, than before, and in the Blessed Sacrament not at all.

In concert with this, *S. Paul* writes thus to the *Thessalonians*, in the third Chapter of his second Epistle, and 14, 15th Verses: *Note that man, and have no company with him, that he may be ashamed. Yet count him not as an ENEMY, but admonish him as a BROTHER.*

Now the *Note*, or *Mark* upon that Man, according to (a) *Piscator*, was *Excommunication*; yet the *Person* in that Circumstance, branded as *unmeet to associate with Christians*, at the *sacred Table*, that he might be touched with *Shame* and turned from his *Sin*, was *not* to be *shunned* as an *Enemy*, but dealt with as a *Brother*, in all common *Respects*. And as *fraternal Measures* were to be taken with him in general, so particularly in *pious Admonitions*. And as giving them to such an one implies *friendly Converse*, so why may not *publick*, as well as *private*, *Admonitions* be there meant? And then *humble* and *modest Access* to them, ought to be permitted.

(a) In locum. Notatum, hoc est, excommunicatum.

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And that *all reasonable Kindness* might be showed to the Excommunicate in the Apostles Days, (a) *this one Thing* may incline us to think, viz. *The passionate Concern Christians then had for such.* For at that Time, as *this Punishment* occasioned general Grief to the Multitude, so it struck the better Sort with excessive Sorrow; and if they so pitied the poor Sufferers, and were so heartily afflicted for them at the passing of the Censure, why might they not be as kind to them, after it was denounced, and receive them with Christian Tenderneſs into their religious Assemblies? Yet in those Days the Infliction of this Censure was so constantly and deeply bewailed, that an excellent (b) Writer made Lamentation then to signify *this Correction*; and affirms that to be the Reason, why lamenting, in Scripture, was put for correcting. And therefore where S. Paul tells the Corinthians concerning the incestuous Man, *Ye have not MOURNED*; he makes him to mean, *Ye have not CORRECTED* him.

The second scriptural Direction is this; 1 Cor. v. 11. *Not to keep company, if any man, that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunk-*

(a) Vide Apostol. Constitut. lib. 2. cap. 40. (b) Father Paul's History of the Council of Trent, lib. 4.

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ard, or an extortioner, with such a one not to eat. Where, as we have a Recital of some principal Causes of Excommunication, so we learn how to carry ourselves towards them that deserve it, as well as to them, who for their Sins are under that Sentence. And in short, we must draw off from too amicable Converse with such; and as they are not to come to the sacred Table, so neither are we to invite them to common Meals with us; that being too close a Familiarity to be kept up with those, whose lewd and dissolute Carriage proclaims them Enemies to our Lord, and his Religion. Yet still in remembrance of past Fraternity, we may express all pious Kindness to them, that they need; and likewise so much civil Courtesie, as will neither countenance their gross Exorbitances, nor encourage them to the like Disobedience.

Left I should be thought too favourable here, I desire leave to observe, that the renowned Grotius stoops as low to the Excommunicate, and speaks as mildly in their behalf. For when a Man is fallen into that State, (a) then at last, says he, it will be right and

H 2

meet

(a) Tunc demum jus fasque tibi erit propitis amicitiae vinculum resolvere, & familiarem illius victum defugere, ut posthac ab illo illacessitus vivas: satisfecisti jam officio. Ethnicis autem & Publicanis non desinebant deberi communia

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meet for thee to loose the Band of closer Friendship, and avoid his familiar Conversation, that so thou mayst live free from After-inconveniencies. Now thou hast done thy Duty. But the common Offices of Humanity to Heathens and Publicans, did not cease to be due, as many of the Jews mistakingly thought, but those only, which belong'd to a nearer Amity.

And touching Excommunication, another learned Writer remarks, (a) that it is not like Poison given to an Enemy for Destruction; but Physick, which out of Love and good Hope of ensuing Repentance, is given to a Brother for Health. And then whenever it is administred, pious Monitions, especially publick ones, should help it to work more kindly with the Patient.

When I had gone thus far upon this important Point, to my singular Satisfaction, I here found a very learned (b) Prelate of our own of the same Judgment, as appears

communia humanitatis officia, ut malè sentiebant Judæorum plerique, sed tantùm quæ ad popiorem amicitiam pertinebant. In Matt. xviii. 17.

(a) Neque Excommunicatio est instar veneni, quod hosti datur ad Exitium; sed medicinæ, quæ fratri ex amore, & spe bonâ resipiscentiæ consecuturæ, datur ad salutem. *Gomar. ubi supra.*

(b) See Bishop Burnet in his Exposition of the 33d Article of Religion.

from

from these Words of his. *The primitive Church, that being nearest the Fountain, did best understand the Nature of Church-power, and the Effects of her Censures, thought of nothing in this Matter, but denying to suffer Apostates, or rather scandalous Persons, to mix with the rest in the Sacrament, or in the other Parts of Worship. They admitted them upon their Profession of, by Imposition of Hands, to share in some of the more general Parts of their Worship, where they stood by themselves, and at a Distance from the rest.*

The two fore-cited Directions do so well elucidate the subject Matter, in directing our Behaviour towards the Excommunicate, that we need not pursue it any farther, to discover the Scripture Measures of it. But then they prompt us to observe, that human Rigours, grafted upon those divine stocks, have been very severe: So severe as to be capable of mitigations, or considerable abatements, at least in the prohibition of civil Society and separation from Religious Assemblies: It being in likelihood much more for the advantage of the Censured to be admitted to both (tho' with Badges of their own unworthiness, and of the Church's Displeasure) than to stand excluded from either.

For then being suffer'd to converse with Men, and also to enter the House of God,

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moral and Divine Instructions might so win upon them, as to work them to a better mind: Whereas, if they be driven into solitariness, and so from all that is good, when they have done so ill, and have great reason to do better, and ought to do their best; for want of due help they shall be able to do nothing of that nature.

A Great (a) Father calls Excommunication *Divinae Disciplinæ severa misericordia*, the severe Mercy of Divine Discipline. And where this Discipline is exercis'd to the height, there's still so much Mercy mixt with its severity, that the Scope, or End of it, is but Destruction to the flesh, and the Spirit's Salvation. But then so far as Prayer, Reproofs, and Admonition in order thereunto, can serve the Excommunicate, they should be used; and so may wary Conversation too; which therefore is pointed out in five instances, by this known Versicle;

Utile, Lex, Humile, Res ignorata, Necessè.

But besides Excommunication, it has been thought of late, that there was another Punishment in the Christian Church at first, Delivering unto Satan, Which (say the (b) favourers of the Opinion) did proceed from

(a) D. Aug. lib. 3, contr. Ep. Parmeniani, cap. 2. (b) Dr. Lightfoot, &c.

a miraculous power, and none but the Apostles could inflict: and therefore, say they, when they laid it upon any, it was done in the Name of the Lord Jesus Christ, and with his power, 1. Cor. v. 4. as Miracles use to be wrought.

But if we'll go upon S. Jerom's authority, which in this must be preferable to the modern; delivering to Satan, was neither miraculous, nor peculiarly Apostolical: For in his first Epistle to Heliodore he lets fall this Expression, (a) *It is not lawful for me to sit before a Presbyter; but if I shall Sin, it is lawful for him to DELIVER ME TO SATAN.* Which makes it plain, that Delivering to Satan was no miraculous work, nor proper to the Apostles solely; for it was in force in that Father's time, and might be done by an Ordinary Presbyter, and so was a concomitant of Excommunication, or included in that Act.

And yet at first possibly somewhat Extraordinary of this nature, might accompany that piece of Discipline, more than now does, as it exposed the sentenced Criminals to direful Consequences. And for very good reason; for if People then by Excommunication

(a) *Mihi ante Presbyterum sedere non licet; illi, si peccavero, licet tradere me Satanæ.*

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were so far given up to *Evil Spirits*, as to have *Torments* or *Diseases* brought upon them by those *Invisible Powers*; it was but a fit *Dispensation*, and a most *seasonable* one. For it fell in *opportunely* with a *wise* and *Just Providence*, that the *Church*, then *destitute* of *secular strength* to defend *Herself* and *restrain the impious*, should thus be *inabled* to *vindicate* and *sustain her Government*, and to *curb* and *break the stubborn and Licensious*.

And tho' now she is *favour'd* with *Christian Magistrates*, and *shelter'd* under the *wings of their Protection*; yet *Excommunication* being still in *Her hands*, they, whom she has *justly struck* with it, should be *very uneasy*, and *not dare* to rest either *carelessly* or *obstinately* in that *rueful circumstance*. If they do, they may expect to meet with *unhappy Measures*; for being *deservedly cast out of the Church*, they must so be *depriv'd* of *God's fatherly care* in some measure, and of *His Special Providence*: And then in course they may be *unhealthful*, *unprosperous*, liable to great (perhaps uncommon) *Temptations*, *Doubts*, *Fears*, *Dangers*, and any *ill Accidents*.

To such therefore it is *highly advisable*, that they *repent of their Sins*, *perform their Penance*, and be *forthwith reconciled to the Church*

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Church they offended. So they shall obviate and best prevent those Infelicities, which otherwise may very justly befall them, as rude contemners of the power of Excommunication, that God has given Her. Which, however it has been abused by the Romanists, who made it a meer brutum fulmen, foolish lightning, by sending it out in unwarrantable forms and causeless flashes upon frivolous occasions and unjust accounts; yet where 'tis rightly exercised, it must needs be terrible, as being a Spiritual Punishment, and the chief the Church had for several Ages to maintain Her Government.

But then, *as we would not lessen, or bring it into contempt, it ought to be executed upon none but notorious Offenders (as has been hinted) and for flagitious Crimes. And therefore to Excommunicate, pro nummulis et pecuniolis, as (a) Peter Martyr says, for trifling sums and sorry payments of Money, is to render the heavy censure light and despicable. And well it may; for such Excommunications (to use (b) S. Austin's words) do more disturb the good that are weak, than they amend the Evil that are Stomachful.*

(a) Comment, in 1 Epistol. ad Corinthios. (b) Plus perturbant infirmos bonos, quam corrigunt animosos malos. Lib. 3. Epist. Parmeniani. Cap. 2.



CHAP. VI.

- I. *Her Zeal.* II. *Her Justice.*
 III. *Her Moderation.* IV.
Her Charity.

Her Zeal.



HER ZEAL is laudable and Conspicuous, plainly manifest in meet Expressions and agreeable Efforts, which are numerous, tho' I observe but few.

She requires (a) all Priests and Deacons, not reasonably bindred, to say daily the Morning and Evening Prayer, either privately or openly; and Parish Curates to say the same in Churches and Chapels, where they minister, at the toll of a Bell, that the People may come and joyn with them. Which

(a) See Rubrick under the Title, *Concerning the service of the Church.*

would

would they but do, in *how many Parishes* might God be served publickly every day, where, for want of their resorting to it, His *Worship* is fain to be omitted.

Besides Sundays, she appoints *other Holy-days* to be solemnly kept, *Feasts*, and *Fasts*, for the Glory of God, and the good of Souls; and (a) commands all persons within this Church to celebrate her *Festivals* religiously, by doing *Acts* and *Offices* of *Piety* and *Charity* upon the same. And as she (b) orders the *prescript* form of *Divine Service* to be used on *Holy-days*, and their *Eves*, as well as on *Sundays*; and the *Litany* to be read on *Wednesdays* and *Fridays*: So she advises Every *Housholder* within half a mile of the Church, either to come, or send, one of his *Family* fit to joyn with the *Minister*.

In *Cathedral* and *Collegiate* (c) Churches, and in *Colleges* where are many *Priests* and *Deacons*, she appoints a *Communion* every *Sunday*; and enjoyns every *Parishioner* to communicate three times a year at least (perhaps taking pattern from the *Jews*, all whose *Males* were to appear three times in a year before the *Lord*, *Deut. xvi. 16.*) and to invite, and encourage them thereto, and in

(a) Can. 13. (b) Can. 14. 15. (c) Rubrick after the *Communion Office*.

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some measure to *direct* their Preparation for it; she requires Ministers, when they give notice of a Sacrament, to read *one* of the *pious Exhortations* relating to the *same*. And that *notorious ill livers* might not *propane* it by *unworthy Approaches*, (a) she lays it upon *Ministers* to *repel such*, till they *declare themselves truly Penitent*.

As she is happy in an *Act of Parliament* for the better *observation of the Lord's Day*; so another for the more *effectual suppressing of profane Cursing and Swearing*, is to be read in *all Churches and Chapels* four times in every year, on *four set Sundays*. A *Law* most *seasonable*, as well as *necessary*, when the Name of God is *so lewdly prophan'd*, which, our Lord has taught us to *pray*, may be *hal- lowed*.

The *Jews* seem to have *over-acted* here. For thro' too much *tenderness* and *Scrupulosity* they suffer'd not the *Tetragrammaton* (or Name of God consisting of *four Letters*) to be *utter'd above once a year*, and by not using it, its *proper pronunciation* by *their culpable Niceness* was *lost for ever*. And so *that*, which they called *the separate, or incommunicable Name; the Glorious Name; the Blessed Name;*

(a) Rubr. before the Communion.

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the Great Name, is now to them in effect no Name at all, because they know not how to express it. Even no more than the Greeks do, who want Letters to pronounce it aright, and therefore term it ἀνεκφώνητον, or ἀσέστον, the Ineffable Name. This inconvenience the Hebrews fell into by superstitious squeamishness in abstaining from the use of that divine Name; but our fault (God in Mercy forgive it) lies on the other hand. For there's scarce one Sacred Venerable Name belonging to the Deity, but Loose Men amongst us toss and tear it, as it were, with Irreligious Tongues and Regardless Oaths.

To this Laudable and Needful Act, I may subjoyn (in way of solemn remembrance) a Royal Proclamation of our late Gracious King's for the Encouragement of Piety and Virtue, and for the Preventing and Punishing of Vice and Immorality, which is to be read as openly and as often.

These things to the Pious must be highly pleasing, as being very auspicious; for they shew our Kings, and Queens, and the Legislative part of the Nation to have been always set to discountenance, and beat down Sin, and to promote, as well as establish Goodness.

*But then at the same time they are Fair and Laudable expressions of a noble and pre-
ailing Zeal, which shining so gloriously in
the*

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the *higher Powers*, should influence those of *Lower quality*, and inflame them to *suitable Imitation*. Which God grant they may do.

And as our Church is eminent in *Active Zeal*, so doubtless she would be the same in *Passive*, were there occasion for it. The *Carriage* of those Prelates who a while ago went *courageously* to the Tower, when they knew not but their Imprisonment was a great step to their *Martyrdom*, may be a *Lively pledge*, or *Bright and Lasting Token* of this. And notwithstanding some Bishops are now traduced, as if they were no real Friends to our Church; we need not question, but several of them have such Zeal for Her happy Constitution, that they would rather confirm it with their Blood, than do any thing to overturn it.

Her Justice.

II. Her JUSTICE is admirable; and here I don't mean only, that she has taken due care to distribute Justice in proper Courts, where Causes are to be Judged by fit and good Laws, and in orderly methods, and by our Venerable and Impartial Judges; but moreover that in Her Liturgy she urges Men to Equity, and sets the Duty home upon their Consciences by awful and repeated Charges.

Thus with *Greatest Seriousness*, when warning is given for the Communion (a) she presses Men to make restitution and satisfaction

(a) Exhortation 1st.

according

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according to the uttermost of their power, for all injuries and wrongs done by them to any. And enjoyns the Minister, when he visits a sick Person, not only to mind Him of declaring His Debts in order to due Payment; but also to exhort him (a) where he hath done injury, or wrong to any Man, to make amends to the uttermost of his power.

Most seasonable Monitions, as being then most like to make Impression; and yet as necessary as well tim'd, considering the importance of the Duty. For till violent or fraudulent Extortioners repent, there's no pardon for them; nor can they ever repent, till to the Parties wrong'd they make restitution, if they be able: For till that is done, the sin remains, and offenders continue as unrighteous by detaining what they took, as they became so at first by unjust taking it; and while they persist in their Sins, they can't be forgiven. Restitution therefore, wherever 'tis incumbent, ought to be made with as much speed, as Conscience; for so far as Men are willfully short in that, they are unfit for Heaven: And who dare rest in such a Condition?

Tho' where such Delinquents are really so poor as not to be able to make just amends, as

(a) See Visitation of the Sick, Rubr. just after Rehearsal of the Creed.

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God will forgive them upon *repenting truly* of the *Rapine* or *Deceit*, so they, that suffer by them, must do the same, upon their confessing the fault and begging pardon; yet when they fail of *intire Satisfaction*, if they insist upon't, to whom it is due, they must make it in part, so far as their *straitned ability* extends.

To which must be subjoyn'd, that in case the *injur'd Persons* are all *Dead*, then either their *Executors*, or *Nearest Relations* must inherit their *Right*; and if no such can be found, God, or the *Poor* are next to receive it.

But here it must be remembred too, that not only so much as was defrauded, or unjustly taken, is to be refunded; but addition must be made for *damages sustain'd*, which are wisely to be rated.

And accordingly we read in the 6th. Chap. of *Leviticus*, and 4th, and 5th verses, that a *Man* shall restore that, which he took violently away, and shall add the fifth part more thereto, and give it unto him, to whom it appertaineth. But if neither the *Person* to whom *Restitution* belongs, nor any of his *Relatives*, can be found by the *Injurious*; then, as we are taught in the 5th Chap. of the *Book of Numbers*, it must be made to God, or His *Ministers*, with solemn acknowledgment of the contracted *Guilt*. They shall confess the *Sin*, which they have done; and he shall recompense his
Trespasse

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Trespass with the Principal thereof, AND ADD UNTO IT A FIFTH PART thereof, and give it unto him, against whom he hath trespassed. But if the Man have no Kinsman to recompense the Trespass unto, let the Trespass be recompensed to the Lord, even to the Priests, ver. 7, 8.

*Zaccheus being a Publican was a forcible Invader of Men's Rights (as according to the Comedian (a) all such Ware) and therefore when he came to a Sense of his Injustice, he went by honest Rules in his penitential Practice. For he told our Lord, St. Luke 19. 8, *The half of my Goods I give to the Poor: and if I have taken any thing from any Man by false Accusation, I restore him four-fold.* Where, when he gave half of his Goods to the Poor, we may understand it done, when he could not find the injur'd Owners, or their Right Heirs: But when he met with them, he made them satisfaction by a return of Four-fold.*

*A short account, how the Jews express'd and demean'd themselves in this matter of Restitution, will not perhaps be amiss, which I shall relate, as I find Darustus reports it out of Fagius. *The Trespass between a Man and his Fellow is never to be forgiven, unless he restores what he owes him. It is necessary also, that he should**

(a) Πάντες τιλάναι πάντες εἰσὶν ἀσπάργες. Zeno.
I
reconcile

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reconcile him to himself, and beg his Pardon. But if his Fellow dies, before he has obtained it, he takes Men with him to his Grave, and says, I have sinned against the Lord, and against him, to whom I have done so and so. But if he owes him Money, he restores it to his Heirs, and if he knows of no Heirs he has, he leaves it in the House of Judgment. And being there deposited, we need not doubt but it was well disposed of.

So that from what has been said upon this Point, we may conclude, that *whoever* are conscious of Injustice committed by Deceit, or force, must make Restitution to them they have wronged, so far as all they have in the World can do it. *Else they can't be pardon'd*, because they don't repent, Satisfaction in case of such Sins being necessary to true Repentance, not to say a main part of it.

Let none therefore, I beseech you, make it a prevailing Objection against the Duty's (tho' it is a powerful one) that restoring to every one his own wou'd take up their whole Estates, and so undo themselves, and all Dependents upon them: for it is a case of Highest Moment, and such as admits of no refusal, nor safely of any baffling or delay.

I must confess, 'tis a most sad and forlorn Case, when Men have reduced themselves to so hard a Dilemma, or inevitable Exigence, that
either

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either their Souls, or their Families, must be ruin'd: Yet in this unhappy Strait they may easily judge, which is most eligible: And then surely they will soon strike in with our Church's good and pious Advice. The whole World, as vast as it is, is not worth any ones Soul; much less then can any Man's Estate be of more value than his own Immortal Spirit.

III. Her MODERATION

Moderation. is signal. For as she began to reform upon that Principle at first, and went off from the Papists wisely and cautiously, so far as was necessary; so she did it in a regular way. In that great Work she took not one Step but with Countenance from the civil Power and in Concurrence with it; from the beginning to the End it was supported and carry'd on by the favour and assistance of the Crown, and when finish'd, was confirmed by (a) Act of Parliament.

And this commends Luther's Reformation too, that 'twas advanced in a like-allowable procedure with the Consent, and Aid of Sovereign Princes, where he proposed it.

But in that of Geneva other Measures were

(a) By innocent King Edward, the whole Church-Service was set forth with great Deliberation, and the advice of the best learned Men in the Nation, and authorized by the whole Parliament Act. and Mon. Vol. 3, p. 171.

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taken. For as we are inform'd, *Farrel*, and *Viret*, two Divines, (whom for *that* reason I'm loth to call *turbulent* and *sedition*) having insinuated into the *Populace*, and disposed them to *Mutiny*; by *Tumult* they compell'd their *Bishop* (then their immediate temporal Lord, who as *Calvin* confesses, (a) *had the power of the Sword, and other Rights of Jurisdiction*) to flee out of the *Town*. And having unjustifiably compassed his *Expulsion*, they kept him excluded, and presently alter'd the *Religion of the City*, building it after a new Model, upon the *Ruins of the old Government*. I mention not this with censorious *Reflexion*, but with real concern and trouble, only in *Reforming*, it illustrates our *Church's moderation*.

And as she exercised it laudably then, so she was never more expressive of it, nor kept closer to it than now of late *Years*: Of which the *Toleration Act* is one unquestionable proof, as stopping the *Bill* against occasional *Conformity* is another. And tho' upon that *Bill* they of the *Church of England* divided, and between the *Parties* in the *honourable Houses* there happen'd some struggle about it; yet it being thrown out as it was, and by a *Majority* of the *Bi-*

(a) Jus gladii & alias Civilis Jurisdictionis partes. Ep. ad Cardin Sacer.

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shops, this shews, how that Church stands affected towards Moderation.

For this was a *Condescension* so unusual, and an Instance of such *extream Kindness*, as is not found in *Christian Common-wealths*. The *High and Mighty States* suffer none to share in their *Government*, that don't conform to their *Religion*. Yet so politic are the *Dutch* reputed by many, that they are actually made a *Rule, or Pattern* of modern Measures in grand Concerns. Here therefore our Church demonstrates that she is more moderate than others, by going beyond the bounds of common Favour: and when she strives by Charms of strained Compliance to draw Dissenters into Her Bosom, O! How can they withstand Her alluring Methods!

Indeed 'tis too obvious to note, that some of our late, and some of our present Bishops, for their yielding Carriage here, have been charg'd with a black Imputation; as if by being too moderate, they would ruin Episcopacy: But may they not as well be allow'd to preserve it by that very means, tho' their case by Misprision be called *Lukewarmness*? For should they have carry'd things high, or with too much heat, they might so have subverted that excellent Government, which their cooler and more prudent Management have helped to perpetuate. And tho' they are reflected on, as indifferent to the

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Church,

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Church, and perhaps *disaffected* to *their own order*; we need not doubt, but (as has been said before) *several* of them would *die* to *establish* Her Constitution, rather than *wittingly* *overthrow*, or *weaken* it. And therefore *whatever* *undeserved Aspersions* the Holy Fathers are *bespattered* with upon *those* Accounts, *they* ought to be *honoured*, and also *imitated*: And had *those*, *employ'd* in the Savoy Transaction on our Part, been of their *mild* and *sagacious* Spirit, possibly *we* and the *best* Dissenters might now have been *one*, and our Church in *still* a *more flourishing* Condition. Tho' 'tis *hard* for Bishops to be *censur'd* for that *Virtue*, *Evangelical Meekness*; and *scarce* be allow'd to be *Bishops*, because they are of *that* *gentle* Temper, which comes the *nearest* to *their Gospel-Character*.

IV. Her CHARITY is *very great* Charity and *exemplary*, which makes Her *as ready* to *do good* to *Men*, as Her Zeal makes Her *forward* to *Honour* God. And as *this* excellent Principle, wherever it dwells, *springs up*, and *spreads* into *two Kinds* or *Branches*, *Spiritual*, and *corporal*; so does Her's.

Spiritual Charity (to say nothing of the *Society* for *propagating* the Gospel, nor of the *Eleemosynary* Schools for *instructing* *poor Children*, which would require a *whole* Volume to shew *their Excellence* and *Usefulness*) She exercises *remarkably* in *Devout Prayer*. As in *beseeking* God

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God (a) to bring into the *Way of Truth*, all such as have erred, and are deceived. To strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our Feet. To succour help and comfort all that are in Danger, Necessity, and Tribulation. To preserve all that travel by Land, or by Water, all Women labouring with Child, all sick Persons, and young Children, and to shew his pity upon all Prisoners and Captives, To defend and provide for the fatherless Children and Widows, and all that are desolate and oppressed. To have Mercy upon all Men, to forgive our Enemies, Persecutors and Slanderers, and to turn their Hearts. So that if in Devotions any thing may be called curious and fine, here it is so even to perfection: For here is as admirable a Sorites of charitable Petitions, or as noble a Chain of well-digested intercessional Requests as need be desired. And tho' in this Chain there are many Links, yet so far are all from being superfluous, that not one can be broken off without warring or mutilating the compleatness of it,

Yet let me remark, that what our Church here prays for in gross, by imploring God's Mercy upon all Men; in another Place She does it more particularly, begging of Him, that He (b) would have Mercy upon all Jews,

(a) See the Litany.

(b) In the third Collect for Good-Friday.

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Turks, Infidels, and Hereticks, and take from them all Ignorance, Hardness of Heart, and Contempt of his Word; and so fetch them home to his Flock, that they may be saved among the Remnant of the true Israelites. Which makes it obvious to think, how different from, and contrary to this Practice that of another Church is; who, instead of interceding for Infidels, Excommunicates, and Anathematizes professed Christians, and purer than she herself has been, because they dare not be of her Communion.

But how, I pray, does our Church requite this her contemptuous, and intentionally most cruel Usage? Surely in a most kind and charitable Manner, as appears by the Sixty Sixth Canon. For there she enjoins Ministers to confer with Popish Recusants, if they have any in their Parishes; and to labour diligently with them, from Time to Time, to reclaim them, from their Errour. Nay, in some Cases, she makes it the Work of the Bishop himself (as his important Affairs will permit) to use his best Endeavour by Instruction, Persuasion, and all good Means he can devise, to reclaim them, that are so affected. A very high Expression of Charity, and much more raised and noble for being a requital of Her contrary Carriage,

But

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But because *Divine Threats*, intermixt with *Prayers*, will work more powerfully with some; therefore our Church farther directs, That (a) the general Sentences of God's Cursings against the Impenitent, in Scripture, be read; and that the People should answer to every Sentence, Amen. And to this Intent (most-rarely Charitable) that being admonished of the great Indignation of God against Sinners, they may the rather be moved to earnest and true Repentance; and may walk more warily in these dangerous Days, fleeing from such Vices, for which they affirm with their own Mouths, the Curse of God to be due.

And therefore (by the way) let none fear to say, Amen, to those Sentences, as if it were imprecating Maledictions on the Guilty (and so perhaps on themselves) for the Word in that Case, signifies nothing of Wish, but only a firm and hearty Assent to the Truth of the Divine Menaces. So that when we use it there, it amounts to no more, in our Meaning, than that God's Curses do certainly lie against the Impious in those Instances, and will most assuredly light upon them at Last, unless they truly Repent.

And then in corporal Charity our Church is not defective neither, but rather shews a

(a) See the Commination.

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Zeal for it, and always did. For by King Edward the VI's Injunctions, Non-resident Ministers, that could Yearly dispend 40 l. or above, were to distribute amongst their poor Parishoners, the 40th Part of the Fruits and Revenues of their said Benefices; and they, who had Yearly to dispend, in Benefices and other Promotions of the Church, an 100 l. were to give a competent Exhibition to one Scholar; and for so many 100 l. more, as they could dispend, to so many Scholars more they were to give the like Exhibition in the University of Oxford, or Cambridge, or some Grammar School. (a) But then besides these forc'd, there were other free Charities done by him and others, of very good Value, in his Time, it being so short. And tho' these were out-done in Q. Elizabeth's Days, who sat long upon the Throne, yet those were as much, if not more exceeded, under Her immediate Royal Successor.

For in King James the First's Reign, which lasted but Five and twenty Years, as a good (b) English Historian informs us, there was Eight thousand Pounds a Year in Lands, and Sixteen thousand Pounds in Money given to pious Uses; besides a College erected in Oxford, and seven Hospitals,

(a) Sparrow's *Collection*, p. 6. (b) Sir Richard Baker.

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or Alms-Houses in *several Places* : To say nothing of other Buildings, and Benefactions very considerable.

And that she has been *Happy ever since* in the *same High Principle*, is clear from *Her laudable Practice* of it, which I might demonstrate by a *large Allegation* of generous and bountiful Testimonies. But let me only observe, that she is *so still* ; as the Corporation for Relief of the Poor Clergy witnesseth, and a late *Act of Parliament* in favour of *small Livings*. Whereunto I might add *Her liberal Contributions* to *Briefs* (a *Charity not used in other Countries*) whether for Refugees, Captives, Fires, Tempests, Inundations, or Churches decay'd or fallen down. Not to forget the constant Offertories at Communion (tho' I omit occasional ones) where she invites all to give Alms, who partake of the Blessed Sacrament of the Lord's Supper. And to induce them *thereunto*, has furnish'd that Office with a Collection of Texts or Sentences, as Choice and Pathetic as any in Scripture, urging that Way.

Nay, so warm is she for this Charity, that she would have it exercis'd even by the Sick and Dying, that are *qualifi'd* for it : And therefore she charges (a) Ministers earnestly

(a) Rubrick in the Office for Visitation of the Sick.

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to move such sick Persons as are of Ability to be liberal to the Poor. And the like was done long since, For by King Edward's Injunctions, publish'd in the Year 1547. the Clergy were required, diligently, from Time to Time, and especially when Men made their Testaments to call upon, exhort, and move their Neighbours, to confer and give, as they might well spare, to the Chest of the Poor: Declaring unto them, whereas heretofore they were diligent to bestow much Substance otherwise than God commanded, upon Pardons, Pilgrimages, &c. they ought to be much more ready to help the Needy.



C H A P.



CHAP. VII.

Her Loyalty recommended.



THE LOYALTY of the Church of *England* is *incomparable*. For as by Her first Canon, she (a) ascribes SUPREMACY to the King, declaring, that His Power, within his Realms and Dominions, is the highest Power under God; so she adds, That all Men, as well Inhabitants as born within the same, do by God's Laws owe him Obedience. And by her 37th Article she seems to own, that the Prerogative of Supremacy was always given to Princes by God himself; and that all Estates and Degrees, which they rule, were by God committed to their Charge. And so in effect she makes God the Founder of all Sovereign Go-

(a) See Bishop Sparrow's Collection of Articles, &c.

vernment,

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vernment, and all *supreme Governours* to have *their Rise, Support, and Power* from Him.

Nor can she be *wrong* in *this* Notion, when He has *so great* an Hand in *setting* them up; that wherever it is done, 'tis still *mostly His own Act*, as He himself has plainly signified. For *those* advanced to *that* Dignity, He proclaims to be of *His* ordaining; *The Powers that be, are ORDAINED* by God, Rom. xiii. 4. Where by *Powers*, as the *Higher* ones are meant, so *they* are spoken of, *not* in an *abstract* but *concrete* Sense; and so *not* their *Institution, Calling, or Authority*, but their *Persons*, must be *there* pointed at. And of *them* it is notified, that *they* were *Ordained*, *τεταγμένοι*, *breedfully* placed; or with *nice* Advertency ordered into their sublime Offices, much as *Soldiers* in an *Army* are *carefully* rank'd, and put into their *particular* Posts or Stations. And therefore *ταγμα* signifies a *Band* or *Legion*; Which makes it *clearer* yet, that all *supreme Governors* are promoted by God in a *more immediate* and *peculiar* Manner.

A Position, perhaps, *more tenable* than *either* of those *known* Hypotheses; which make *supreme Government* flow from *other* Fountains, as *the Right of Paternity, Primogeniture, or Compact*: Which are liable to *Objections*, and *embarrass'd* with *Difficulties*, tho' here
they

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they are not to be noted. Instead of *that*, I shall only bring in *two* good Authorities to countenance *that*, which seems to be *our Church's* Doctrine or Opinion.

The First shall be *Tertullian's*, which occurs in the 30th Chapter of his *Apology*, and tho' it be short, it is *clear* and *full* for *our* purpose : For it makes the *Roman* Emperor as much God's *Creature*, in regard of *His* Sovereignty, as in respect of his *Being*, *From thence came the Emperor, whence the Man was before he was Emperor, (a) From thence he had his Power, whence he had his Spirit.* According to which, the *Essence* of a Man is *not more* from God, than a *sovereign* over Men is ; and *Kings* are *made* by *Him*, as much as *Human Souls*. As they are brought upon the Stage, as an *August* Contrivance of his Divine *Wisdom*, so *there* they stand upon the *Basis* of *His* Power ; and are *maintain'd* by *His* watchful Care and Defense.

In Him, says the Apostle, *we live and move, and have our Being* ; That is true of *all* in one Sense, but of *Kings* in *two* : In regard of *their Office*, as well as *their Nature* ; and as much upon account of their *Regal Power* and *Pri-
vileges*, as of *their rational Faculties* and *Perfec-
tions*. And as if *our Sovereigns* were *sensible*

(a) Inde est Imperator, unde et Homo antequam Impe-
rator, Inde potestas illi, unde et Spiritus.

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of *this*, or *ought to be so*; *their Royal Stile*, while they are reigning, is **DEI GRATIA**, *by the Grace of God*: Implying that *none* could rise to that lofty Station, or remain in it, but by extraordinary Providence, or the particular Favour of Heaven.

The *second* Authority for Sovereigns being set up by a peculiar Providence, is *that* of excellent Grotius. And if he makes its Epoch to commence with the Gospel, it might as well be coeval with *human Government*. It runs thus, (a) *After the calling of the Gentiles God rules and changes all Empires, not only with that common Providence, by which he leaves many Things in their natural Order, but with a Wisdom fitted to the Benefit of Subjects, or for their Punishment, if they deserve it. And this God did sometimes hereto-*

(a) Imperia omnia post vocationem Gentium Deus regit ac mutat, non communiâ ill providentiâ, per quam multa relinquit in naturali ordine, sed sapientiâ attemperata subditorum utilitatibus, aut si ita meruerint, poenis. Fecit hoc & olim Deus aliquoties, *Psal. lxxv. 6, 7. Prov. xxviii. 2. Dan. ii. 21, 37.* At Christus hoc universaliter a Christianis credi, & pro certa haberi voluit, *John xix. 11.* Quem sequens hoc loco Paulus nullum ait Imperium nunc contingere nisi Deo auctoritatem ei dante suam, sicut Rex dat Præsidibus: Quod ut rectius intelligatur, addit, *omnia Imperia* quæ sunt, *i. e.* quam diu manent ac durant, a Deo constitui, *i. e.* auctoritatem accipere, non minus quàm si Reges illi per Prophetas uncti essent; ut quidam *Syriæ Reges* Com. in *Rom. xiii.* (ubi id genus plura.)

fore

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fore, Pſal. lxxv. 6, 7. Prov. xxviii. 2. Dan. ii. 21, 37. And Chriſt would have this univerſally believ'd of all Chriſtians as a Thing certain, Joh. xix. 11. Whom Paul following in this Place, ſays, there is no Empire now, unleſs God gives his Authority for it, as a King gives to his Lieutenants; which that it may be the more rightly underſtood, he adds, All the Empires that be, that is, ſo long as they hold and endure, are appointed of God; that is, they receive Authority from him, no leſs than if thoſe Kings were anointed by Prophets, as ſome Kings of Syria were.

And that ſupreme Magiſtrates come from God chiefly, is clear from the Honour and humble Obedience, that we ow; and are ſo ſtrictly obliged to pay them: That they have Right to their Subject's Duty at all Times, and in every lawful Inſtance; and that as they may always juſtly expect, ſo we muſt be ever ready to expreſs it; we know very well.

But then, how come our Duties to them to be thus neceſſary and indiſpenſable? Even for the mighty Reason we are upon, their ſpecial Relation to the Deity. So the SPIRIT gives us to underſtand: for having declared, that they are Miniſters of God, that is, ſent from him, to act for and under him, by ruling over us, Rom. xiii. 4. He tells us

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immediately, verse the 5th, *WHEREFORE* ye must needs be subject, not only for Wrath, but also for Conscience sake. A Monition so strict, as to give Check to all manner of Attempts to slight, as well as to insult Governors; even where Men might do it, with Impunity. For where in such Cases they need dread no Wrath or Punishment, they must yet be restrained by pure Conscience, which, besides being a Law it self with Christians, has tenderest respect to divine Laws, that are most strong Ties upon it.

And when *this awful Oracle* from Heaven was given to Christians under an Heathen Government, sprung up from Force and Tyranny; how shall we dare to disobey religious Sovereigns, who rule us graciously in a legal and well-fix'd Polity? Instead of that, as we would keep a good Conscience, we must do as the Holy Ghost farther enjoins in the same Chapter and 7th Verse, *Render to all our Sovereigns all their Dues, Tribute, Custom, Fear, and Honour.*

And here as one Piece of Honour due to them, we must acknowledge their Power to be supreme. For however some make the Church's Power so Independent, as to be co-ordinate with, or superior to that of the State,
yet

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yet besides the 1st. Canon and 37th. Article alleg'd; from the *Laws of the Land*, from the *Oath of Supremacy*, and from her very *Convocations*, which are call'd, continu'd, licens'd what to treat of, prorogu'd and dissolv'd by the Crown; we may well conclude her *Power is not Absolute*.

And the like we may gather out of the *Gospel*; for if we take a transient View of the *Powers Secular and Ecclesiastical*, as there represented; we shall find, in the main, how they at first stood in their general Schemes, by the two ensuing Periods.

The one is set down in the 13th to the *Romans*, *Let every Soul be subject to the higher Powers, for there is no Power but of God; the Powers that be, are ordained of God. Who-soever resisteth the Power, resisteth the Ordinance of God; and they, that resist, shall receive to themselves Damnation.* This shews the *Civil Power*.

The other we meet with in the 13th of the *Epistle to the Hebrews*, *Obey them that have the Rule over you, and submit your selves; for they watch for your Souls, as they that must give Account: That they may do it with Joy, and not with Grief, for that is unprofitable for you.* This speaks the *Spiritual Power*.

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Now the *Secular Powers* and the *Ecclesiastical* being *thus describ'd* by an inspir'd Pen ; and the *Duties* of People *thus urg'd*, and *Punishments* for failing in them *thus declared* ; let *Critics* (if they please) observe the *Terms* in *both* Paragraphs, and *wisely* consider, and *nicely* compare, and *strictly* examin them ; and then say, *which* of the *Powers*, in the Meaning of the **HOLY SPIRIT**, can *best* claim the *supreme* Government : For that *both* should have it, is *morally impossible* ; inasmuch, as *absolute* Sovereignty is still *Legislative* ; or includes a Power of *making* *Laws* and *executing* them, without which Force, it self must fall. And if *one* Government can *make* *Laws* for, and *impose* them upon a Kingdom, *all other* Governments in it *must* be *subject* to them ; which yet *another* Government, as *absolute* in *that* Realm, can't submit to, *without being supreme* and *subordinate* at once.

To affirm therefore, that the Government of the State and that of the Church are both *Independent*, would be to run our selves upon plain *Contradictions* and *Inconsistencies* ; and to *subject* People to *impossible* Duties, against our Lord's infallible Maxim, *No Man can serve two Masters*. For where *one* by Birth is a *Subject* to an *absolute* King, and by Baptism
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a member of an *Independent Church*; if at the same time His Sovereign Commands him one thing and the Church he is of, another, which are equally lawful, and alike necessary; he must feel he's reduced to an *inconsistent Circumstance* by being obliged to an *impossible Performance*: And so by complying with one he must omit the other, and offend in so doing, because both at once are no way practicable.

Yet should a *Jury of Critics* go upon this Case, how could they bring in their Verdict on the Church's side? For St. Paul charges Every Christian Soul to be subject to the higher Powers, and not to resist them under pain of Damnation: and that he there meant the secular Powers is undeniable from what he says of them, that they did bear the Sword, and were Revengers to execute Wrath upon them that do Evil,

But as the *ὑπεροχή*, supereminence in Dignity and Rule was never so given to the Church, so Her Weapon is not a Sword, but a Rod, 1 Cor. iv. 21. an Instrument of Correction to reform Mens Lives, not of Execution to rescind, or cut them off. (Or if she has a spiritual Sword, it is to be used in spiritual Cases only, and not to clash with the Temporal one as being in seculars superior to it.) And when the Civil are thus proclaim'd the Higher Powers, and to be sub-

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ject to them is *made* the *Duty* of *Every* *Christian*, and to *resist* them a *damnable Sin*; how can *Ecclesiastics* challenge the *Independent Government*? Then here the *Apostle* *must* *mistake* his *Measures*, which yet he *could not do*, as being *guided by the unerring SPIRIT*.

Indeed, could the *Church of Christ* ever have been *exempted* from the *Temporal Powers*, or set *above* them; surely it *must* have been when the *Apostles* *govern'd* it; But had it been *so then*, an *Apostle* would *never* have writ *thus* against it.

Yet to *inforce* this, the *same* *Apostle* teaches further, that to *sit in the Temple* (which points at *spiritual Persons*) and *be exalted above all that is called God*, 2 *Thef.* ii. 4. that is, above all *Magistrates* (who by *God* himself are *called Gods*, *Psal.* lxxxii. 1, 6,) is a *principal Characteristic* of the *Man of Sin*, or a *special Mark* of *Antichrist*, 2 *Thef.* ii. 3. which by the way, should make *none* the *forwarder* to ascribe *absolute Power* to our *Clergy*, nor *them* the *readier* to aspire at it.

And as *no Clergy* ever *claim'd* it in the *first Ages* of *Christianity*, so according to *Tertullian* It *could not belong* to them; for he gave it *intirely*, and even *emphatically* to the *Roman Emperor*, as appears by *what* he wrote to *Scapula*.

(a) *We*

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(a) *We worship the Emperor so far as it is lawful for us, and fit for Him, as a Man next to God. For so he is greater than all, as he is less than the true God only. And when the Emperor (then an Heathen) was own'd by Christians to be less than God only, and greater than all men; how could any of their Clergy be equal with him, much less above Him?*

And as our Church acknowledges the same thing of our Sovereign, so She Does it in like Terms; (b) *That the Kings Power, within his Realms and all his Dominions, is the highest power under God. So that however an assuming Church might arrogate independent power to herself, and make Her Supremacy universal, and keep it up for several Ages; where States were sensible of the injurious Incroachment, but could not throw off the Usurpation: Yet the reform'd Church of England was never chargeable with that Miscarriage. Nay, when she was at her height, she took most care to assert the King's Supremacy, as the 1st. Canon in 1640 fairly proves.*

And that Supreme Rulers are raised up, and constituted by God, is farther evident from the

(a) *Colimus Imperatorem sic, quomodo & nobis licet, & illi expedit, ut hominem Deo secundum --- solo Deo minorem --- sic enim Omnibus major est, dum solo Deo vero minor est.*

(b) *Can. I.*

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dreadful Punishment denounced against Rebels, Rom. xiii. 2. They that resist, shall receive to themselves Damnation; and why? for the reason given just before, because they resist the ORDINANCE of God: And so rude and violent opposition to such, reaches even to GOD HIMSELF, and carries sacrilegious Contumacy with it.

And verily, these Rulers being God's Ordinance, and His Representatives, and so arm'd with vicarious Power from Omnipotence; This may well set them so high, and make resisting them so heinous a sin, as to lay the Guilty open even to eternal Severities. And the Word κείρα, may, for ought I know, imply no less, for that signifying not only Human, but divine Judgment, and everlasting Vengeance too, who can, or dare assure such Offenders, that they are not expos'd to all Three at once?

Upon which vastly important Consideration, no wonder, that the great Doctor of the Gentiles, should teach Christians not to resist the Roman Powers, as vile as most of them were in their personal Capacity. Nor need we marvel, that they so readily submitted to them, when they were so bad; Enemies to God, as well as to them; and as much to their Religion, as to their Persons.

Tho'

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Tho' from *His Doctrine*, and the illustrious Pattern of those Primitives, who so punctually practis'd it, we learn these three Things.

First, to obey our Sovereigns, tho' they be dissolute and Irreligious. For to resist them (tho' loose in their Lives) is to resist the governing Heads of a well settled Constitution; and that is to resist God himself, in effect, who so far patronizes regular Governours, as to think He is affronted, where they are so.

Secondly, To be amazed, that a Christian Church, pretendedly most Catholic, should ever legitimate deposing Kings, and also practise it. One would think she should first have cut the 13th Chapter of the Romans out of the Bible; tho' with as good Authority she might cancel or castrate any other pieces of the Gospel.

Thirdly, Tho' our Religion be never so pure, yet if we be under an absolute Monarchy, with the Laws of which that is not incorporate (as Christianity then was not with the Laws of Rome) rather to suffer and die quietly for it, than resist our Governours in its Defense or Propagation; for to fight for Religion against Laws and Governours, is hideously preposterous and unaccountable; It is destroying Religion in order to preserve it; a sinning to honour God, and a doing Evil that Good may come; whereby we incur a just Damnation, Rom. iii. 8. And

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8. And then *where* Government is *legally erected*, and *administred*, *true Religion*, of its *own nature*, is *so far* from *allowing Opposition* against it, that it *binds* its *Professors* to *favour* the *Establishment*; and makes *all* of them at once the *forwarder* to support it, and also to *submit* to the *Rulers* in it even to *Death*, rather than *resist* them *unlawfully*.

Not but *where* a *Monarchy* is *absolute*, and *where 'tis mixt*, or *limited*, the *case* must be *different*; for even by *Law*, *Subjects* may *suspend* *Obedience* to a *King* in his *personal*, where he *exacts* it *against* his *Legal Capacity*. Nay, where a (a) *King* is *harsh* and *injurious* to *Subjects*, and *cruelly hates* them, or *tyrannizes* over them, that they have *Power* to *defend themselves* and to *resist* them; is the *declared Opinion* of as *great a Patron*, perhaps of *absolute Monarchy*, as *most* that have written in *favour* of it.

Nor does this *destroy passive Obedience* neither, but *rather set* it on its *right foot*, and help it to run in its *proper Channel*, by gi-

(a) Si Rex non in singulares tantum Personas aliquot privatum odium exerceat, sed Corpus etiam Reipublicæ, cujus ipse Caput est, i. e. totum Populum, vel insignem aliquam ejus Partem immani & intolerandâ Sævitiâ, seu tyrannide divexet; Populo, qui lem hoc casu resistendi ac tuendi se ab injuriâ potestas competit, sed tuendi se tantum, &c. Barclay contra Monarchom. Lib. 3. Cap. 8.

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ving us to understand, that in a Monarchy confin'd, it is *no farther* due to the Sovereign, than he has the *Law* for it on *his side* ; which is a *boundary* to the *Prince's Power*, as much as it binds his *People* to obey him. A plain Instance, I conceive, may *clear* this.

Suppose *Popery* were establish'd by *Law* for a *Nation's Religion*, under pain of *Death* ; there, tho' it be a *mix'd Monarchy*, the *Subjects* must either be *Papists*, or else *die*, if their King requires it, unless they can save their *Lives* by *flight* : But if *that Religion* be *not so settled*, but a *much better* in its stead, they are *not bound to die* for *refusing Popery* by virtue of the *bare Regal Authority*. For, *so the Best* as well as *most* of the *People*, MIGHT be CUT OFF at the *Prince's Pleasure*, not only *without Law*, but *against* it. And then by *transgressing* the *Limits* of *these Laws* on his side, *he* would be as much a *Tyrant* to his *People* ; as *they*, by *breaking other Laws* on *their* part, might be *Traytors* to him. And *what force* such *Laws*, we speak of, may have with *us*, we may guess by the *very wise* and *seasonable Repeal* of the *Statute* for *burning Heretics*.

Tho' truly in the *Doctrine* of *Passive Obedience* as taught of *late*, we seem to be guilty of gross *Errors* by running upon two plain *Mistakes*.

First,

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First, By taking Measures from the *Jewish Kings*. And,

Secondly, By taking Pattern by the *Primitive Christians*.

I. Those *Kings in Power* being *more absolute*, *their Government* was the *more arbitrary*; but *our Kings* are to *rule less* by *their own will*, and *always* according to *our standing Laws*, and *settled Constitution*; and so between them there's *no Comparison*.

II. So the *Christians* of old submitting to *Cruelties* for *their Religion*, we thought we must draw *their Example* into *Practice*, and do the like. But *their Religion* was then against the *Laws* of the *Empire*, and *ours*, on the contrary, is by *Law* establish'd.

To which I beg leave to add, that as 'tis of *all Religions* the *Purest*, to *abrogate* that, or *persecute* and put us to *Death* for it, must be the *biggest Injury*, that our *Sovereigns* can do, or we can suffer in this *World*. And the *greater* still, because it is a *Religion*, that binds us *indispensably* to honour them with *all manner* of *due Obedience*; and to keep us from the *dangerous Extravagancy* of *Resistance*, prohibits it most terribly.

And see, I beseech you, the *happy Effect* of *all this*. For *true Religion* being of *such* force to *with-hold* Men from *Rebellion*, by setting

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ting Subjection so home upon their Consciences, as has been said, and threatening Resistance with Damnation, that fearful Sanction of Gospel Laws: In the first Ages, when Religion was purest, we meet not with that black Crime in the Christian Church,

I confess, when (b) *Theodosius* had sent his Legions to *Theffalonica*, and had slain almost all the Citizens in the Theatre there, for Violence they did to some Magistrates; *St. Ambrose* resisted him; for he would not admit him into his Church at *Milan*, till he had publicly testifi'd his Repentance. And withal, 'till he had made a Law, That no capital Sentence should take place till after it was denounced thirty Days. And by this Law, *Antioch* was happily saved; for a seditious Rabble having carry'd off the Statue of the Empress *Placilla* from thence, (tho' those Offenders were put to Death) *Theodosius* was so incens'd against the People there, that he devoted them and the Town to Ruin. But before the thirty Days expir'd, the Emperor was pacifi'd, and so the Place was spared, with its Inhabitants; *Macedonius* the Hermit having wrought upon him, by advising him continually in that Interval;

(b) Horat. Turfelin. Epit, Hist. lib. 5.

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for the Picture of a Woman, not to destroy so many Men the Images of God. Yet so far was the Father from opposing Theodosius by a Power he thought equal or superior to the Imperial; that what he did, was but an Act of pious Caution, and prudent Zeal, necessary for the Emperor's Safety, and his own in the future State.

So every Minister in the Church of England is (c) authorized and enjoined to repel scandalous Sinners from the Communion, without exception of Quality. And therefore (could it be supposed) should any Bishop, who is to administer the Sacrament to the King of this Nation, know him to live in deadly Sin, and refuse to give him it for that reason; as herein he would but do his Duty, so he should have Law on his side to justify him, the Rubrick being confirmed by Act of Parliament; tho' what Prelate would not rather most humbly beseech his Sovereign in such a Circumstance, not to come to the Holy Table, than repulse him openly from it?

And as this is to be done with us, that none (so far as it can be prevented) may eat and drink their own Damnation; so upon the same Account, St. Ambrose might shut his Church,

(c) Rubrick before the Office for the H. Communion.

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Or Chancel Doors against Theodosius, tho' he ran great hazards in doing it. But that mighty Ruler, tho' of singular Courage, and subject to Anger, being of noted Virtue and (a) Piety; the Holy Bishop gained his Point without Injury to himself: Tho' when he thus contested with Theodosius, how far he was from thinking he had any Power like his, is evident from hence: That not long before, in obedience to the Imperial Authority, he went as Ambassador, more than once, to Maximus Tyrannus.

Erasmus therefore an excellent Physician need not have inveigh'd against his Procedure with that Potentate, as (b) unjust and inexcusable. Surely this Bishop would never have so censured that Doctor, for not suffering any Man (especially a good Emperor) to eat and drink Poison, tho' he had prevented it by coarse Methods: And to hinder Theodosius from doing so Spiritually, was the main Thing that Holy Father intended.

But in respecting sovereign Princes, our Church is not only blameless, but laudable

(a) Theodosius magnâ fuisse pietate fertur. Sleidan de Imper. lib. 2.

(b) Vid. Hospinian. de Origin. usu & abusu Templor. Lib. 2. Cap. 1.

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to the *bighest* Degree. For as according to Divine Injunctions, she gives *Fear to whom Fear is due, and Honour to whom Honour*; so she teaches us *first to fear and love God chiefly, and then to honour the King, and all that are put in Authority under him*: As is very plain in her *Cathecism and Homilies*, to her *just and eternal Commendation*.

But then it being *thus* with *supreme Magistrates*, they coming all *so directly* from God, I cannot but think often my self, and here *can't forbear to suggest, this serious Thought to others*; How *strangely* we are indebted to God's most gracious and wonder-working Providence, for that *Excellent King and Queen, who now reign over us? Princes (without Flattery) of such eminent Virtue, and known and tried Steadiness in the Truth; so tender of, and impartially Kind to, all their Subjects, and every way so Incomparable*; that for me to attempt their Praise, would be to lessen it. And no wonder I should want a Talent for their just Encomium, when that may be the case of choicest Orators: And then their own worth only, can be their true Panegyric, and the Sons of Eloquence may all be silent, as unable to teach their Transcendent Character. And as for my unworthy self, who am none of them, I have but this one Word to say; that all we

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can think and speak of their present Majesties, and all we are able to do for them, can never exceed their real Merits.

But then as God has blest us with such *Incomparable* Princes, so we have another *Favour* to *bless*, and *magnifie* His Goodness for, of such *affinity* to *this*, that I cannot but take notice of it in *this* Chapter : I mean, *our happy Government*. The Form of which could I *worthily* open, and *fairly* exhibit it's *intire* Frame, and dilate upon the *parts* of its noble Constitution, as they deserve ; as it would appear an *unparallel'd* System of a *rare* Contexture ; so, we should find it *as nicely* suited to the *People's* Safety, as 'tis adapted to the *Prince's* Grandeur. But I *only* observe here, that as it is *well* and *admirably* contrived, so from it great Immunities flow, and even abundance of Privileges, that are *uncommon* in other Monarchies. For as *thereby* arbitrary Rule is excluded (a most high Benefit, and therefore of *inestimable* Value) so our *Liberties* and *Properties* are all secured, and so secured as not easily to be invaded, For about them stand the *Barriers*, or *Bulworks* of our Laws, which *who* can get over ? And there is no removing them without our own Consent, or free Concurrence, so long as the People *freely*, and *unconstrainedly* abuse one House of Parliament.

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And

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And which is *more* considerable yet, by the Tenor of our *Government*, Our *Church* is established, and Our *pure Religion* now the *most Primitive*, that the World has. Inso-much, that as I make no doubt, but the *Apostles* would be of *Her Communion*, were they upon *Earth*; so they, who zealously serve God according to *Her pious Rules* and *Measures*, need not question going to *Heaven*.

I shall end *this Chapter* with one *Observation* more, concerning Our *most Happy Government*. It is *so temper'd*, as of all others to be *most accomodate* to the *Humours* of *Curious*, not to say, *Captious Sticklers* about *Government*. For whereas *some* are eager for raising it upon the *Right of Father-hood*, or *Primogeniture*; and others as fierce for rearing it upon *Compact*: Our *Constitution* seems to include or consist of *those two*, and comes up to them in *so good Measure*, as to look like a *Mixture*, or *Complication* of them; as having in it *fair Strokes*, or *Lineaments* of *both*, tho' not the *complete Features* of *Either*.

Thus as the *Eldest Son* in the *Royal Line* is *always legally* to inherit the *Crown*; so the *Laws*, whereby He is to rule the *Kingdom*, are but *stated Compacts* deliberately made by *Sovereigns* and *Subjects*, and ratified by *mutual Consent* on

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on both Sides, and publick Agreement. And if in our Government there be some Conditions or certain Limitations, which fall not in strictly with such Measures, as might have resulted from Establishments founded upon Contract; yet these Prerogative Singularities may be well accounted for and justified. For as we know, above 500 Years ago we were a conquer'd People; and being overcome by the Norman Force under their Power, we might have sunk to the bottom of Servitude: But soon after that, it pleased God, that the Nation emerged into a flourishing Condition, and the Legislature was fix'd in that very State, where now it stands: The high Court of Parliament being happily instituted by King Henry the First. So that if any People upon Earth have cause to triumph under a Sceptre, we are they. But oh! How unworthy must we be of so great a Blessing, if instead of rejoicing, we repine at it; and make that, which others think just Cause of Envy, Occasion of Discontent to our selves?



C H A P. VIII.

- I. *Her Ceremonies.* II. *Her Ornaments.* III. *Her Music.* IV. *Her Submission.* V. *Her Ministerial Maintenance.* VI. *Her Learning.* VII. *Her great Prosperity.*

I. **H**ER CEREMONIES are *Grave and Decent*: So free from *Levity* and *vain* Affectation, as *not* to be liable to *solid* and *weighty* Exceptions; and where she could expect any Her Ceremonies. *light* and *frivolous* ones, as touching the *Cross* in *Baptism*, and *kneeling* at the *Communion*; she has (a)

(a) See Can. 30. and Can. 7. 1640.

explain'd

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explain'd them fairly, to render them Inoffensive. With a short Gloss let me view them both.

As to *signing with the Sign of the Cross*, it was of constant and general Use amongst Christians of old upon all Occasions: As *Tertullian* informs us (who flourish'd within an Hundred and sixty Years after Christ) (a) *At every Step and Advance they made, at every coming in and going out, at putting on their Clothes and Shoes, at Washing, at Tables, at lighting up Candles, at entring their Chambers, at sitting down in their Seats, and whatever they did in Conversation, they still used crossing their Forehead.*

And of such Purity and Simplicity were Christians then, that the Usage was far from all Superstition, and was only to preserve a fresh remembrance in their Minds of our Lord's Crucifixion; in love to whom they were as ready to die, as they could be in danger of it. And so Infants, who at Baptism are sign'd with the Cross, when once they grow up and think seriously of this, and see others sign'd,

(a) Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, & calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad fedia, quacunque nos conversatio exercet, frontem crucis signaculo terimus. *De coron. Milit.*

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as they were, and mark'd for his at their Dedication to him ; it must make them more intent upon their Redeemer's Service, and more faithful in it, as it puts them in mind of that immense Favour, his bitter Death for them.

But then, that *this Ceremony should be sacramental in Baptism, or any Part of that Ordinance, is a Fancy extremely wild and groundless. So very remote it is from that, that it is but a poor aéreal Figure, and the Person is baptized, and the Sacrament compleated before that is us'd ; as (a) our Church declares. And therefore, as applying it adds nothing to the Virtue or Perfection of Baptism ; so omitting it can neither diminish its Substance, nor detract from its Efficacy.*

As to kneeling at the Communion, we having in that solemn Ordinance near access to the Most High God, and even astonishing Familiarity with him ; it becomes us to approach him in so humble a Posture : Especially, when in the Act of giving and receiving, the Minister fervently prays, and we with him, for the greatest Mercy that is to be conferr'd on our Souls and Bodies ; preserving them both to everlasting Life. Ought not such an inesti-

(a) Can. 30.

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mable Blessing then to be begg'd upon our Knees, with all possible Lowliness, as well as Earnestness?

Nor let any fear, that our kneeling then is like Papist's Adoration, for that they pay to the Host (as they call it) only when 'tis elevated; but we kneel at the distribution of the Elements: Not to them; we see, and feel, and taste, and know they are but Bread and Wine; but to God, whom we Invoke, Adore, and Praise at the same Time. And truly for Kneeling then, we have not only the Churches Command, but her Practice also strong on our side. And so ancient was it, as to be in use when St. Austin wrote; for he tells us plainly, (a) *No body eateth that Flesh* (meaning sacramentally) *unless he has first Adored*: (which is done by Genu-flexion, or Kneeling) And adds, *We do not only not sin in Adoring, but we may sin by not Adoring.* And so, according to that pious Father's Measures, we should kneel at the Communion, even to keep our selves Innocent.

Should any object, that our Blessed Lord and his Disciples celebrated this Sacrament in another Posture at first, the same in which

(a) *Nemo autem illam carnem manducat, nisi prius adoraverit: — & non solum non peccemus adorando, sed peccemus non adorando. In Psal. 98.*

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they ate their *common Meals*; I answer, Grant *that* to be certain, which is but *probable*, and *arguing from their Example* will prove *too much*: For if in *that Solemnity* we are bound to imitate their *Pattern* in one Circumstance, we are as much oblig'd to do it in *Others*; as in *Time, Place, and Quality* of the *Elements*. And then we must receive it at the *Evening*, in an *upper Room*, and with *unleavened Bread*, because *they did so*: But *who*, that are *Wise and Judicious*, will insist upon those *Particularities*?

Tho' of all *Postures* used at the *Eucharist*, *sitting* may well be the *least reverential*. if we consider, *who began it*; for, if I mistake not, the *Arians* were the *first*, that introduc'd it. And when *they deny'd Christ's Divinity*, and consequently the *Merits* of his *Passion*, no wonder they shew'd *so little respect* at its Commemoration. A *Precedent so unworthy*, that as *no good Christians* can be proud to imitate it, so *neither* can *they* do it for the sake of *their Example*.

Another Ceremony is *Bowing* at the Name of *JESUS*. Of good Use, at least in the Rehearsal of the *Creeds*, as testifying His *DIVINITY* against *Deists* and *Socinians*, not to mention *Jews* and *Quakers*.

But

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But they, who ground it upon the Apostle's Words, Phil. ii. 10, *At the Name of JESUS every Knee shall bow*, stretch the Text beyond its meaning to confirm the Practice: For it does not say, that, *AT the Name*, but ἐν τῷ ὀνόματι, *IN the Name of JESUS every knee shall bow*.

Let me but add, that *THE SON of GOD* seems to be the Name above every Name given to Christ, that at the Name of *JESUS every Knee shall bow*, Phil. ii. 9, 10. This Name some take to be *JESUS*, but how can that be above every name, when it's common to many Men? By name therefore here, *Person* must be meant, as it properly may. (a) For as עִשְׂרָא with the Hebrews, so ὄνομα with the Greeks, denotes *Person*; and accordingly for the number of persons we read the number of Names, Act. i. 15. (b) And that by giving Christ His Name, must be meant giving him His *PERSON*; which indeed was given him by *GOD*, as

(a) And so I find Estius thought, for upon the place he comments thus. Nomen, in hoc loco, pro re seu Persona positum videtur. —Itaque sensus est; adeo ut omnes quicunque usquam sunt cognoscentes JESUM esse DEUM, & Filium DEI, sese illi submittant, & illum adorent.

(b) See Dr. Hammond's Notes upon the place.

much

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much as a Father gives Being to his Son. And then ἐν signifying not only in, but, ad, apud, erga, propter, &c. To bow ἐν τῷ ὀνόματι, in the name of JESUS, is to do honour to, or before, or towards, or for, or in respect to, his PERSON. And then, to conclude this Point, when he said he was the Son of God, he must mean he was so naturally; and having by Miracles sufficiently proved it, what good Christian would not stedfastly believe it? O most Holy and Glorious Jesus, our most adorable God and Saviour. be pleased to keep us evermore stedfast in this Faith!

A Fourth Ceremony is Adoring towards the EAST; or doing religious Reverence and Obeisance towards the Communion-Table, at coming in and going out of the Church. A pious Reverence, not unfit to be paid to God's Majesty, in the place of his publick Worship. But when it was recommended by the same Authority that countenanced the Rite, it was (c) desired, that in the practice or omission of it, the Rule of Charity prescrib'd by the Apostle, might be observed; which is, that they, who use this Rite, despise not them, who use it not; and that they, who use it not, condemn not those, who use it. A fair indication, that our Church is not for

(c) See Can. 7. 1640.

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our running too far, where we go upon weak grounds.

But as *she* declares in the *abrogated Canon*, that *this* was a *most ancient Custom* in the *Primitive Church*; so *Tradition* (I think) makes it as old as *Adam*; for *that* tells us, that when he was first created, he worshipped his Maker by bowing towards the East; which being all along practised by him and his Posterity, was at length corrupted into Adoration of the rising Sun. And therefore when Solomon built the Temple, God, to discountenance and abolish that Idolatry, commanded the Ark, the Symbol of his Presence, to be placed in the West-end of it, in the Holy of Holies; and so the Jews worshipt that way. But when they had ungratefully, and unworthily rejected the Messiah, and wickedly slain him; in opposition to their way of adoring, the Christians worshipped towards the East again, and have kept it up ever since.

Let me add, that the *Primitive Christians* prayed the same way that they bowed; for (d) their Prayers were towards the East. So *Clement Alexandrinus* informs us in the seventh Book of his *Stromata*, and there he gives the Reasons for it.

(d) Προς τὴν ἡρωινὴν ἀνατολὴν αἱ ἐνυχαί.

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I might here say something to Rails about the Altar, as another of our Ceremonies ; but I shall only observe, that this was usual in the primitive Church ; for the sixth Council of Constantinople, called the (e) *Trullan*, decreed, that no Laicks should enter intra septa sacri Altaris, within the Inclosures of the holy Altar, except the Emperor, when he made his Offerings. But let none be offended, I pray, that I here term the Communion-Table an Altar, as if the word imply'd either *Judaism*, or *Po-pery* ; for as Christians have their proper Sacrifices, of which the symbolical Body and Blood of Christ offered up by the Priest on that Table is one ; so upon that account, it was very justly denominated an Altar, and commonly so called by the Ancients. And well it might, when, to celebrate the Communion, was with them (f) προσφέρειν τὴν ἀναιμάκτου Θυσίαν, to offer the unbloody Sacrifice,

I name but one Ceremony more, viz. the Ring in Marriage. And surely, some Pledge between the Parties to be given by one, and received by the other, being then of useful Signification ; a Circle being an Hieroglyphic of Eternity, a Ring must be very proper and

(e) Μὴ ἐξέλθω τινὶ τῶν ἀπάντων ἐν λαikoῖς τελῶντι, ξυνοῶν ἱερῶν, εἰσέλαι Θυσιασθηεῖν, &c. Can. 69.

(f) Zonar. in Can. 12. Concil. Sardicen.

agreeable,

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agreeable, as being a proper Symbol of precious Amity and perpetual endearing Kindness between the new married Couple.

II. *Her ORNAMENTS are Ornaments Innocent and useful. For as some Grace, or set off our Churches, and others shew the Dignities, or Degrees of spiritual Persons; so others again Difference them that officiate in the Divine Service, and are bound to attend it, from those, who at this or that time and place are not: And surplices white and clean, particularly serve this latter Distinction.*

And that white Vestments, are most suitable to God's publick Service, or to them imploy'd in it; we have the Judgment of the wisest Man that ever lived, attested by his open Royal Approbation. For when they separated to the Jewish Worship, were most solemnly engag'd in its sacred Ministeries, they were array'd with white Linen, 2 Chron. v. 12. and famous King Solomon approved of the Habit.

III. *Her MUSICK is grateful and Musick beneficial. We put Musick (says a (a) great Philosopher) amongst those things that yield the highest Delight, whether it be single, or in Symphony, or Consort, And more truly*

(a) Aristot. de Repub. lib. 8. cap. 5.

sick,

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may we make the same account of Church-Musick; as it affects the Mind, and so elevates the Soul, and raises her Devotion.

Pious St. Austin was sensible of this, and owns the holy Harmony was so very pleasing, that in him it produced joyous Tears. (a) How have I wept, says he, being vehemently moved by the sweet-sounding Voices of thy Church! And does not our Musicks I intreat you, raise a most Divine and Heavenly Sweetness, in Devout and Holy Persons, not to be expressed.

Yet here, as well as in white Array, we conform to the Israel of God, who used Musick in His sacred Worship, and glorious Temple. And both must be Lawful, and very agreeable to the Church of Christ: For the Divine Apocalyp-
tist foretold long since, that Her Members should be clothed with white Robes, Rev. vii. 9. and sing Anthems to God, harping with their Harps. Rev. xiv. 2: So that if those Predictions be literally true; using them is so far from Superstition and unwarrantableness, that 'tis the direct fulfilling of Gospel Prophecies: Or if it amounts not to an actual Completion of those Prophecies, yet had the use of them been the least unlawful in God's Worship, they could have had no Place

(a) Quantum flevi in hymnis et canticis tuis Suave Sonantis Ecclesiæ tuæ vocibus commotus acriter! *Confess.* lib. 9. cap. 6.

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in *S. John's Visions*. For *then* he must have set forth the *pure Churches Devotional Service*, by *Allegorical Illusions to unlawful Things*. This therefore, I hope, *fairly and fully justifies our Ministerial Attire*, as well as our *Vocal and Instrumental Melody*, in the *House of God*.

IV. Her SUBMISSION is *bumble and bearty*. I mean, to her *lawful Sovereigns and Superiors*. Here she Submission, shines with *so bright a Lustre*, as to be the *Glory and Renown of particular Churches*; and if she be *opposite to that*, which calls her self *Universal*, it is HER great Fault. For the *Frame of her Government* is *so wretchedly Political*, as to be *more artfully contrived for Self-Ends and secular Gains*; than for *God's Honour*, and the *Salvation of Men*. I beg leave just to mention *one Instance*, as a *clear Specimen*, and *so a good Proof of this*.

She has (or rather the Church of Rome pretends to have) an *infallible Bishop*, vested as *Christ's Vicar*, with *supreme Power and Catholick Jurisdiction over the whole Church on Earth*; which reaching to *Temporals in order to Spirituals*, by a *sty Complication involves both*; and so, in *great measure*, disposes of *Men's Souls in the next World as well as*
in

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in this. Now *this* is such an *Engine* to beat down *Piety*, and advance *Ambition* and worldly Interests, that the most skillful *Antichristian* Artificers, can never invent one of greater Force for that desperate Use.

Its Strength and Efficacy are plain and visible in its Success; for *this* Machine being at one Time brought to pretty good Perfection, and set to play against the secular Powers; the *Mitre* soon prov'd too hard for the *Crown*, and *Kings* were fain to kiss the *Pope's* Pantoffle. Nay, the *Bishop* grew so intolerable Insolent, that he made the *Emperor* hold his Stirrop, set his Foot upon his Neck, crown'd him with his Feet, and forced him to (a) wait, Fasting and Barefoot, in bitter cold and frosty Weather, three Days together, at the Gate of *Canusium*. Tho' all this is not said of one *Pope* and one *Emperor*, and therefore must not be so understood.

But here our Church so differs from that of *Rome*, as to be contrary to it. For as to the Civil Powers, she pays due Deference and just Obedience; so denying and renouncing the *Papal* Authority, and owning and asserting the *Regal* Supremacy, were two fair Stones, laid early in the Building of her Reformation. And

(a) Horat. Turselin. *Epir. Hist. L. 1. 8. pa. (mibi)* 259.

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to this very day, one chief Controversy we have with Romanists, is about their *Excommunicating and Deposing Kings*, and *absolving Subjects* from their Allegiance. But that they are *wrong* in this, and we as much in the *right*, is evident from S. Peter's Doctrine, which he deliver'd, and left in Writing, as a general and standing Rule to all Christians, 1 S. Pet. ii. 13, 14, 15. *Submit your selves to every Ordinance of man for the Lord's sake : Whether it be to the King, as supreme, or unto Governors, as unto them that are sent by him, for the punishment of Evil doers, and for the praise of them that do well ; for so is the will of God.*

Now when this was injoin'd in such a Juncture as both *supreme* and *subordinate Magistrates* were all *Heathens*, ought not the same Measures to be *most strictly* observed towards *Christian Rulers*, and especially by the *Clergy* of the *Christian Church* ?

But notwithstanding this Doctrine was thus clearly taught, and expressly declared to be the Will of God, and by that very Apostle, whose Successor the Pope pretends to be ; yet we know, how wretchedly that Pontiff has treated Kings, and we see as much by a sad Example at Home, which I relate in our Church's own words: (a) By the Bishop of Rome's

(a) See The Book of Homilies; 6th part of the Sermon against wilful Rebellion.

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Cursing King John, and discharging his Subjects from their Fidelity, he was driven to such Extremity, that he was forc'd to submit himself unto that foreign, false Usurper, who compelled him to surrender up the Crown of England into the Hand of his Legate, who, in token of Possession, kept it in his Hands divers Days, and then deliver'd it again to King John, upon that Condition, that the King and his Successors, Kings of England, should hold the Crown and Kingdom of England, of the Bishop of Rome, and his Successors, as the Vassals of the said Bishop of Rome for ever; in token where of the Kings of England should also pay a yearly Tribute to the said Bishop of Rome, as his Vassals and Liege-men. Haughtier Pride, I think, could scarce be express'd by any Prelate, nor an higher Indignity offer'd to an independent Monarch.

But (to the *Eternal* Glory of our Church be it spoken) so far is her meek and submissive behaviour from such wicked Usurpation, and insufferably domineering Practices, and from countenancing or allowing them; that by what she declares against them, she plainly shews, that she condemns them with utter Abhorrence and Detestation. Tho' no more of this need be laid here, so much of that nature having been sufficiently spoken to under a (b) former Head. I

(b) *Loyalty*, Chap. vii.

there-

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therefore only add, that *this* is agreeable to the *Apostolic Constitutions*, which expressly injoin (c) *Be subject to every King, and Power, in such things as are pleasing to God.*

V. Her MINISTERIAL Maintenance. MINISTERIAL MAINTENANCE is considerable; For, as it is mostly certain and well settled, so it is generally of good value. And tho' in some Places it is but slender, (a Defect which, it is to be hoped, will soon be happily supply'd by the Royal Bounty, the Wisdom of Parliament, and indefatigable care and Zeal of the Commissioners for building of Fifty Churches) yet most of our Clergy are well provided for. A singular Advantage, and very estimable; for so they are not only free from penury and contempt, but from other great Inconveniencies) to which they, whose Subsistence is incompetent, or precarious, are obnoxious.

VI. Her LEARNING is egregious. For, how many of her Bishops and Clergy have been, or are admirably skilled, not only in Divinity, Morality and Law; but in the Tongues, Philosophy, Mathematicks, Astronomy, Geometry, Physick, &c. And how many of them excel in several of these at once!

(c) Πᾶσι βασιλεῖς καὶ ἀρχὴν ὑποτάσσοντες ἐν οἷς ἐρέσκει Θεῷ, Lib. 5. cap. 12.

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And then, besides *others* that are *Eminent* in the *proper Faculties* they study and profess, what *numbers* of the *Nobility*, and *Gentry* are there, that stand *high* in the *aforsaid Attainments*, as well as in *History*, *Geography*, *Musick*, *Poetry*, and the like! And no wonder, I confess, that the *studious* amongst them should *sometimes abound*, and *even overflow* both with *profound* and *polite Knowledge*; when they are *fed* and *watered* by *those Springs*, or *inexhausted Fountains* of all *Good* and *Ingenuous Literature*, the *Two Universities* so famous for, and *flourishing in*, the *Liberal Sciences*.

And thus, blessed be God, *our Church* thro' the *Grace of The Holy Spirit*, becomes the *more fortifi'd*, and is made *not only a very stout*, but *really invincible Champion* of the *Truth*; and indeed the *Chief Bulwark* *Protestants* have against *exorbitant* and *furious Rome*, as being *most fit* and *able to repel* all her *sophistical Wit* and *Force*.

Besides all these, there's *one thing*, more wherein our Church excels; *Her GREAT PROSPERITY*. For as the *most high God* has given her an *Excellent King* for a *nursing Father*; and an *incomparable Queen* for a *nursing Mother*; so out of the *Sons* of this *peerless Church*, he has blessed their *MAJESTIES* with *worthy Persons* *fit* and *willing*

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to serve them in the *Government*. As a most *Illustrious* Peerage, a *Loyal* Parliament, and a *wise* Council at home and abroad.

May all that act under our Great **SOVEREIGNS**, do it continually with such *Fidelity, Vigilance, Valour, and wise Conduct*, as that they may soon obtain an *honourable, happy, and lasting* Peace. Then we need not doubt, but their **MAJESTIES**, amongst other *Glories* of their Reign, will take such *effectual* care of, and use such *wise and prudent* Measures, for Her, as may firmly (with God's Blessing) *establish* Her in a *flourishing* State.

Thus have we seen upon many Accounts, how truly **EXCELLENT** our Church is. Not that I affirm She's free from all *Faults*, or think Her to be so: for the *best* of Churches have their *Irregularities*. And tho' some in it may too much *dislike* and *censure* our Church, and fancy this or that to be better; yet were they *Members* of any other, they wou'd perceive *Disorders* there too, and *Matters* of as great *Disgust*, as those, which they now complain of.

Indeed we read of a *glorious* Church, *holy, and without blemish, not having Spot or Wrinkle, or any such thing*, Ephes. v. 27. And every Church should aim at this, and endeavour after it; tho' all they can reach to here, will be but

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inchoation of such a State, instead of perfect attaining it.

The *best Church* upon Earth is *not* clear from *Failures*; where, there is *soundest Doctrine*, and *purest Worship*, in conjunction with *choicest Discipline*, People will be *guilty of Misdemeanours*. The Church at *Corinth* proves as much, when it was *just* planted by *St. Paul*, and had *very lately* receiv'd the Faith, being but *new born*, it *should* have been *Innocent*; especially being under the *inspection* and *care* of that *great Apostle*: Yet, we find She was *culpable*, and *Her Offenses High*.

One of them was, *unworthy partaking* of the Lord's Supper; a *Trespas* so *provoking*, that the *Patient God* knew not how to bear it; and therefore He *corrected* some of that *Communion*, and cut off others, by *præmature Death*, as we read, *1 Cor. xi. 30*. For this Cause many are *weak and sickly* among you, and many *sleep*. And when in that Church, so *circumstantiated*, there were such *Enormities*, we can't think, that ours should be *blameless*, and *wholly free* from all *Miscarriages*. Yet She is the *EXCELLENT Church* still; and therefore I say *once again*, that our being *Members* of Her, should lift us up *above Peevishness* to them that *separate* from Her, and fill us with *Sympathetic Kindness* towards them.

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It is a remarkable Word of the Royal Psalmist's, Psalm. lxxxvii. 3. *Glorious Things are spoken of thee, O City of God.* Where by the City of God, he meant Jerusalem, or the Jewish Church, which of old, was God's peculiar, or the Object of His special Care and Love. Yet the most Glorious Things spoken of Her, can be but Shadows to the more excellent Glories of the Christian Church, and so of ours particularly, that really surpasseth all other: inasmuch as the Christian Excellencies are the Spiritual and substantial Ones, of which the brightest Jewish Splendors were at best, but ceremonial Types, or dark and figurative Adumbrations.

Now our Church being so matchless and incomparable (according to the Recital of Her Properties, or Adjuncts given in the foregoing Chapters) as that should powerfully invite those about Her, into Her Communion; so we, being happily of it already, should approve ourselves worthy of that High Privilege, by inducing others to the same, by a suitable and winning Behaviour towards them.



The Conclusion,

*An earnest and affectionate Address
to Protestant Dissenters,*

BUT to draw towards an *End* of this Treatise. Methinks, our *Dissenting Brethren* and we should seriously consider *this one thing*, That our *Church*, being thus excellent and approvable, for *Multitudes* to divide from Her, and persist in *Schism*, by maintaining their distinct Assemblies; must probably be a kind of Judgment from the most High God, and a Token of His Anger, both upon us and them. And then our Thoughts or Suspicion of this, that our *Dissensions* may be from Heaven's Displeasure to both sides, should strike us with such *Tenderness*, as to fill us all with sorrowful *Resentments*, for our *Respective Crimes*. And were we deep and constant in Sorrow and Supplication for our Sins, and so in lamenting and
bewailing

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bewailing our sad and unhappy Divisions: This surely, if any thing, should melt us into an uniting Frame, and make us restless in seeking, and unwearied in trying all hopeful Expedients, to join us together (as far as is possible) in one Communion.

It is *very observable* in the holy Scriptures, how *passionately* our dearest Lord, when here in the *Flesh*, prayed for *Unity* amongst His Profelytes, and how *frequently*, and *powerfully* the Holy Ghost *urges* the *same*, in the Writings of *His own* Inspiring.

It is remarkable also, how the Primitive Fathers, as St. Ignatius, St. Cyprian, &c. (who *liv'd* and *di'd* in *bloody Persecution*, and so could serve *no other* end in what they wrote but *God's Glory*, and *His People's Benefit*) *pleaded* for it.

And then it is *as considerable*, how the Eternal SON and SPIRIT of the ALMIGHTY, condemn *Divisions* in the Word from Heaven. *All* which together make it evident, that *Schism* must be a *grievous Sin*; so that if thro' the *Commonness* of it, thro' *Interests*, or *Advantages* by it, or *some other unlucky Way*, we be not so *blinded* or *hardened*, as not to see its *Malignity*, and be *sensible* of its *Guilt*; It will so *affect* us, as that we shall *bewail* it in our *Devotions*, and *Importune* God with *Sighs*, and

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I hope sometimes with Fastings and Tears, to forgive and heal so High a Trespas. This, This in all likelihood, would be the properest and most effectual Means, if us'd with general, and lasting Fervour, to make us One: As being most like to prevail with the most High God, to bring you into the Communion of our Church.

And O how joyful a Day would that be! when ye, that are now divided from us, should heartily return to Catholic Unity; and being knit more close together in spiritual Fellowship, shall serve our common Redeemer with one Mind, and in one way. Then we should be pleas'd with your long'd for Society, and ye might share liberally in our Privileges: Exemplary Union in this Nation, might cement like Differences in others; and our spiritual Concord would so strengthen us in our civil Capacity, that as our Friends would be forward to court us, so our Enemies would be as ready to submit themselves to us. And which should first have come into this Account, our gracious God would be so taken with our pious Agreement, that His propitious Presence should dwell amongst us: For if we be of one Mind, and live in Peace, the God of Love and Peace shall be with us, 2 Cor. xiii. 11. And can there be a richer Blessing?

My

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My Dear Brethren, could *Those* amongst you who *call* and count God your Father, be brought to own the purest Church upon Earth for your Mother, who is ready to open her Arms, and Heart, as well as her Doors, to receive and embrace you; Lord! *What* a most happy congress and Conjunction would it be! For it would soon be found so comprehensive a Blessing, as to have many others combin'd with, and resulting from it. And oh! that ye would please but once to make the Experiment.

Tell me, Good Brethren, *what* should hinder you? Not any Sin in our Worship; ye can't fairly charge us with *that* now, when so many of you (and some very good Men) have often join'd with us in it, and do so still upon Occasion. And if in it there be any indifferent Things, which ye scruple, and cannot comply with; Why do we not hear of them? Ours being the national Church, it is your part (and She may reasonably expect it) to draw up your Complaints, and give in your Exceptions, and lay down your Terms, and declare ingenuously, upon *what* Grounds ye will agree with Her. And by honest Proposals meekly, regularly, and sincerely offer'd, She will best be wrought upon to yield, so far as ye can reasonably wish, or the Thing can be done; for thus it will ap-

pear,

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pear, that ye are in good earnest for *Reconciliation*.

Nor need our Church-Government be an *obstacle* to this, if duly consider'd in one circumstance; namely, *what vast difference there is between those, that set up our Government, and Them, by whom yours was erected.*

Now the *Principal* on your side, and of greatest Note, was Mr. Calvin, of whom that judicious Writer Mr. Hooker (as well as divers others) speaks candidly and respectfully. But allowing him to be as good as any would have him, yet was he an *Apostle*? Did he converse personally with *Christ*? Was he inspired by God? Could he work *Miracles*? Or did he die a *Martyr*? Yet thus it was with them that set up *Diocesan Episcopacy*. And how early it was done, and how far it spread, and how generally it was received within three hundred Years after our Lord's Birth; when the Church was purest, and the common reward of faithful Bishops was violent, if not cruel Death; is too well known to be here related. And therefore that it should be more authentic than Mr. Calvin's Form of Government, and very preferable to it, which was of so late a Date, and of his own private Invention; is highly reasonable,

And that His is not coetaneous with ours, (tho' some would have it so) is clear from what modern

dern Divines of *Eminent Learning* say concerning it: I cite but *three*, who, we have reason to think, have *thoroughly sifted*, or *examined* the Matter.

The first is (a) *Episcopus*: He makes the *Distinction between Teaching and Ruling Elders*, *novitium* *εὐρημα*, a new Device. And says, that in the New Testament there is no sufficient Foundation for it, and that 'tis Blame-worthy for not a few Reasons.

The two other, are *Curcellæus*, and *A. Limborch*. They both declare (b) that the manner or order, of Ruling Elders, which the reform'd now contend for, can neither be well proved to have been instituted by the Apostles, nor to have obtained in their Days. Which can't be said of our Government, it being as evident, that Bi-

(a) Nihil in toto Testamento est quod Distinctioni fundandæ sufficit. Tota Antiquitatis praxis ei repugnat; & non paucæ sunt rationes propter quas, &c. Apolog. pro Conf. Rom. pag. 225.

(b) Morem illum in temporibus Apostolorum obtinuisse, non video satis solide probati. Curcel. Tract. de Eccles. Jes. Christ. Cap. 9. Sect. 3.

Ordinem autem illum ab Apostolis institutum fuisse, aut Apostolorum tempore obtinuisse, ut hodie reformati contendunt, solide probari non potest. A Limborch Theolog. Christ. lib. 7. cap. 4. Sect. 9.

shops

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shops were then, as that Lay-Elders were not. And had they been at first a standing Order in the Church, there must have been better Proofs of it, and Evidences would have been as common and clear for it, as they are for Bishops, Presbyters and Deacons. Particularly in the seven genuin Epistles of Ignatius, where we find those three Orders mentioned together, and so repeated; Lay-Elders had they then been Ecclesiastical Officers, should some-where at least have been mention'd with them, or inserted amongst them: The doing of it would have been so natural, that it must have happen'd even in Course, and could not regularly have been avoided.

But as by *Him* they were never mention'd, so let me assure you, that *they*, who imagin them as *antient* as the aforesaid Orders, are at such a Loss for good Authorities to support this their Fancy, that they are ready to catch at any plausible Pleas for it: And wherever they meet but with the Words *Presbyters*, and *Elders*, either in sacred or civil Writings, they often strain and press them to serve their Purpose, tho' against their proper Meaning, forcing them to signifie Ruling Elders of the Plebeian sort.

Nor, in truth, can Mr. Calvin be exempted from this Charge, for, tho' he insists much upon

upon this Government's being agreeable to God's Word, yet it was so only in his own Opinion, and, as he thought, the Scriptures favour'd it, or he made them do so. And therefore excellent Mr. Hooker's Observation touching him was very true: (a) *All which, the Wit, even of Calvin, was able, from thence, to draw, by sifting the very utmost Sentence and Syllable, is no more than that there are certain Speeches WHICH, TO HIM DID SEEM TO INTIMATE, That all Christian Churches ought to have their Elderships endued with Power of Excommunication, and that a part of those Elderships every where, should be chosen out from, among the Laity, after that Form, which himself had framed Geneva unto.*

Yet, however things in Scripture seemed to Mr. Calvin, might they not be really quite otherwise, than to him they appeared? And therefore, to some, that inclined too much to him, I find Mr. Hooker immediately puts this Question. (b) *But what Arguments are ye able to shew, whereby it was ever prov'd by Calvin, that any one Sentence of Scripture doth necessarily inforce these things, or the rest wherein your Opinion concurrerth with his, against the Orders of your own Church?*

(a) See the Pref. to the Eccl. Pol.

(b) Ibid.

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Not but that I'm well aware, that *several* Scripture Texts are cited for such Elders; but then they are wrested and constrained to speak for them, whether they will or no.

Thus in the 12th. Chap. of the 1st. Epist. to Corinth. and the 28th. verse. God hath set some in the Church; First, Apostles, secundarily Prophets, thirdly Teachers; after that Miracles, then Gifts of healing, Helps, Governments, diversities of Tongues. Where we may see the pitiable frailty of Learned and Good Men, in making Governments, there mention'd, to be Lay-Elders; For, as some stumble at Straws, and start at Shadows, and puzzle themselves with meer nothings; so others (we may here observe) seek for Knots in Bull-rushes, and find out strange things, where there are none, or frame them where they are not to be found, as here they do meer ruling Elders.

St. Paul, in the Verse cited, having noted three grand Ecclesiastical Dignities, Apostles, Prophets, and Teachers, then remarks five sorts of Gifts, wherewith they were honour'd. Miracles, or a power to do Wonders. Gifts of healing, inabling them to cure Diseases. Helps; or extraordinary Quickness of Apprehension, (for as ἀντιλαμβάνομαι signifies to apprehend, and ἀνταληψικός) one of a very perceptive Faculty &

culty; so *virtuall*, may signify such perceptions as render Men extremely sensible and intelligent; and so must needs be vast Helps to them in sacred Offices. Governments, or Skill and Ability to rule the Church well. Kinds of Tongues, or Skill in Languages, qualifying them to preach to Nations.

Now as all this makes nothing for Lay-Elders, so when, where, or by whom, I would fain know; were Governments here expounded to that sense of old? And why should any of late, interpret them so, but to support the Geneva Discipline unknown to the World in former Ages? Which let it be as prudential as some, as useful as others, and as lawful as any would have it; yet their admiring it can never make it Christ's own Institution. And therefore to go about to prove it by Scripture, and so clap a *Jus Divinum* upon it, and cry it up for an Ordinance of God, when it was a late Invention of one single Man; is to make too bold with Heaven, and its holy Oracles, unless out of them they could confirm it with better Evidence.

And that by Governments here, such Elders were never understood by the Ancients, is clear from their turning the Word to a quite different Sense or Meaning: So (a) S. Je-

(a) Com. in loc.

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rom would have it mean such as know, *singula-
los prout apti sunt gubernare*, every one how
fit they are to Govern; (a) Nazianzen
παιδαγωγίας, keeping Schools; (b) Lyra, *Paro-
chiales sacerdotes*, Parish Priests. Mr. Calvin
first made it signify Lay Elders.

So again, it being enjoined, 1 Tim. v. 17.
*Let the Elders that rule well be counted worthy
of double Honour, especially they who labour
in the Word and Doctrine*; the Elders there
named, must needs be Lay ones: But why
should these Words be expounded in favour
of them? When they may not at all distinguish
between Two Orders, but only between the
Industry and Deserts of those who were of
one and the same Order.

For I ask once again, where do we find
any ancient Writers interpreting them to that
Sense? And then, what Grounds can our
Moderns have to accommodate them to it?
And if *pro re nata*, or according to Emer-
gencies, we make the Holy Scriptures coun-
tenance Novelties, and because it looks a little
towards them in some Expressions, stamp
them presently with its Divine Authority;
would not this be too great Boldness? For

(a) Oration. *περί ιωταξίας*.

(b) In loco.

So,

so, by bending it to serve new fangled Notions and upstart Practices, we may turn it too much to a Lesbian Rule, whereby to measure and justify extravagant Things; and equal Mens Fancies to the Will of God.

Nay, sometimes, where neither of those Terms, Presbyters or Elders occur, Texts of Scripture are brought to authorize this Lay-Regency, as one Instance may evince. Mr. Calvin thought, *He that ruleth with Diligence*, Rom. xii. 8. was a Proof for (a) Elders chosen out of the COMMON PEOPLE to govern together with Ministers, in correcting Manners and exercising Discipline. But why did that Reverend and Learned Man think so? Even for a Reason, which (without much Niceness) we may well judge, can't bear such a Thought; (b) because otherwise, says he, you cannot interpret what is there said; **HE THAT RULETH WITH DILIGENCE.**

(a) Gubernatores fuisse existimo seniores ex plebe delectos, qui censuræ morum, & exercendæ disciplinæ una cum Episcopis præessent. Institut. Lib. 4. Cap. 3. Sect. 8.

(b) Neque enim secus interpretari queas quod dicit, qui præest, id faciat insolitudine. Ib.

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Now, why a *Spiritual Elder* should not rule the Church with *as much Diligence* as a *Lay One*; or why *πρεσβυτερος* must signify a *Lay Elder* there, with *so strict* a Propriety, that *we can't* interpret it *otherwise*; is *not easy* to apprehend. Especially, when the Word does *not at all* signify an *Elder*, and much less a *Lay One*; but (as 'tis well known) is *commonly* us'd both in the *New Testament*, and in *ancient Greek Writers*, for a *Bishop* or *Spiritual Præfect*. And that it signifies *so here*, we must conclude, if we would have it fall in *fairly* with the *Apostle's Design*. For his *Drift* being to remark the *chief Spiritual Functions* in the Church (and to hint *how the same* should be discharg'd) as *Prophesying, Ministering, Teaching, and Exhorting*; should he not have put in *Ruling* too, he must have been *defective* in the *Enumeration*, by *omitting* a *principal Office, Spiritual Government*. But then had they been *Lay Men*, and had *S. Paul* meant *such* here, surely he would have given an *Intimation* of it; or at least, he would *somewhere* have notified them (had there been *such* in the Church) as he did *Deacons* and *Deaconesses*.

And as *Patrons* of *Lay Elders* do thus wind in the Words *Presbyters* and *Elders* in the *Divine Books*, to favour them; so to the
same

same End, they do the like by them in human Writings. For Example,

They cite this Passage out of Tertullian, (a) *All approv'd Elders preside, having gotten that Honour not by Price, but Testimony.* But he does not say these Elders were Laicks, that is altogether presumed.

And this out of St. Cyprian (b) *And truly when God shall permit, he shall be promoted to a more ample Place of Religion.* This is spoken of Numidicus, whom they will have to be a Ruling Elder in St. Cyprian's Presbytery; for what more ample Place, say they, could he intend for him in his Church, if he had already admitted him to be a Preaching Presbyter, as that Epistle intimates? To this I answer. He being Primate of Africk (as Bishop of Carthage, a Metropolis said to have 125 Suffragans under it) might design him for a Bishop; tho' that he was so prefer'd does not appear; for as this Epistle seems to be written in S. Cyprian's Recess, so we find not Numidicus in the African Synod.

(a) *President probati quique seniores, honorem istum non pretio, sed testimonio adepti. Apol. Cap. 39.*

(b) *Et promovebitur quidem cum Deus permiserit, ad ampliorem locum Religionis, &c. Ep. 35.*

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Out of Optatus we read this (a) *For the Church had many Ornaments of Gold and Silver, which she could neither hide in the Earth, nor carry with her, which she committed to the Elders, as to faithful Persons. But then here is not a Word of their being meer ruling Elders; and why might not these Ornaments of the Church be intrusted with Preaching Elders, when all her Treasures and Stores at first were deposited with the Apostles, and after them with Bishops? As appears most plainly from the 41st Canon of the Apostles, προστάτομεν, &c. We command that the Bishop has the Things of the Church in his Power.*

And this occurs to us out of S. Ambrose, (b) *And afterward the Church had Elders, without whose Counsel nothing was done in the Church. Which Thing, by what Negligence it grew out of use, I know not, unless, perhaps, through the Teachers Slothfulness, or rather Haughtiness; while they alone would be thought somewhat.*

(a) Erant enim Ecclesiæ ex auro & argento quam plurima ornamenta quæ nec defodere terræ, nec secum portare poterat. Quasi fidelibus, senioribus commendavit, &c. *Lib. 1. p. 41. Edit. Paris. An. 1613.*

(b) Et postea Ecclesia seniores habuit, quorum sine consilio nihil agebatur in Ecclesia. Quod quâ negligentia absoleverit, nescio nisi forte Doctorum defidia, aut magis superbia, dum soli volunt aliquid videri Com. in 1 Tim. 5.

Now

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Now do not *these Quotations* come up to the *Character* given of them? Are they not alleg'd for containing the *Titles* of *Presbyters* or *Elders*, tho' they thus stiled, were so far from being of the *Plebejan Rank*, that they were all of the *Spiritual Quality*? And then, instead of *confirming* what they were cited for, they must be *gross Mistakes*, and *false Presumptions*, in lieu of *solid Proofs*.

Tho' withal, I must own, they are as good *Authorities* for *Lay Elders* as I ever yet met with; or, perhaps, as can be pick'd out of any good *Writers* for the *first 400 Years*. The last, I must confess, seems to be the best, but tho' it speaks most to their *Purpose*, it is not at all for their *Advantage*: For 'tis drawn from *S. Ambrose's Commentaries* on the *first Epistle to Timothy*, and they being (a) *spurious*, that Allegation can be of no *Validity*.

But then, on the other side, how *Open*, *Strenuous*, and *Undeniable*, are the *Authorities* of those four *Centuries* for *Diocesan Bishops*? And how very apparent that they were founded by the *Apostles*? Let the *Impartial* judge, if their *Countenancing* it, as they did, does

(a) Vid. Doct. Cave Script. Eccles. Hist. de D. Ambr.

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not give Episcopacy the Preference to Presbyters? Were Lay Elders, as well proved and supported, we ought to set them up and acquiesce in them. But since they can bring no better Evidence for those Elders, never let them censure the Church of England for Lay-Chancellors and Officials; tho', were they all Clergymen, it might be more agreeable to our purest Church, and she less liable to Exception.

But besides these two Things, remember'd, which should binder none of you from coming over to us; I just mention Two or Three more, which may invite and incourage all to close with us.

First, The Dissenters, in King Edward the Sixth's Time, did not separate from our Church; though they dis-relish'd some Things, and rais'd Objections against them, yet they kept to her Communion. And the Terms of that are the same now as they were then, or, I think, not so strict; for though some Alterations have been made since, in her Liturgy and Ceremonies, yet she has only explained the latter, and mended the former; both which tend to their Advantage, as rendring Conformity the more easy.

Secondly,

Secondly, Therefore I do most humbly and earnestly Request of you all, this one Thing; That ye would instantly abandon all Prejudice, and judge impartially of our Divine Service. Then, indeed, ye would have less Aversion from it, as may be gathered from the following Narrative,

A Dissenting Gentle-woman, who lived in a considerable Town, hearing her Teacher, in the late Wars, *praying against Enemies*, she was *strangely* taken with his *pathetic Expressions*; *such*, she said, *as she had never heard the like in all her Life*; to wit, That God would *abate their Pride, assuage their Malice, and confound their Devices*. One of the Company replied, indeed, 'tis an excellent Petition, and I like it the better, because your Teacher took it out of our Common Prayer Book. That, said the Gentlewoman, I'll never believe. Which being shewed her, out of the Collect to be used in Time of War and Tumults, the Dissentress grew out of Humour, seem'd offended with the Words, *wondered that their Teacher should use them, and deeply censur'd him for it*. Enough, methinks, to evince, that *Prejudice has unhappy Power over us in Matters of Religion*; when it can thus make us dislike what is good in it self, and what otherwise, in our impartial Judgment,

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ment, we could *not only Approve, but highly Applaud.* And ought it *not then to be carefully put off, and for ever to be laid aside, so far as is possible?*

And let me not be thought *tedious*, while I *here, with all ministerial Meekness, offer this Particular to your serious Consideration.* When Persons, *competently discerning, (as those should be, who are chosen to govern Cities and Corporations)* have *openly own'd our National Church, by coming to the Lord's Table, and receiving that blessed Sacrament, as she gives it; and have approv'd of her Liturgy by often joining in it; if at the same Time they are, and after that, continue Members of another Religious and separate Society, and adhere to a Worship different from ours, because they more affect it; does not this their occasional Conformity, then inbance their Schism, by adding to the Formality or Degree of it? or is not this Schism, with an unusual Mark, or uncommon Aggravation upon it?*

In the World, 'tis certain, there are *many Schisms, which all, that are good Christians, should bewail, and beseech the Most High God to put a speedy End to; but that any should maintain a Communion distinct from the National Church because they like it better, when with her they actually Communicate,*
and

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and so acknowledge her Orthodox and Pure:
Seems very extraordinary, if not unexampled
among Christians.

And how dreadful a Sin Schism is, we may
learn from the Caution S. Paul gives against
the Authors and Abettors of it. Rom. xvi. 17.
*Now I beseech you, Brethren, mark them
which cause Divisions, and avoid them.* Which
plainly intimates, that they who divide from
a true Church, when they could join with and
continue in it; and so become guilty of Cri-
minal Schism, are notorious Offenders, and
such Delinquents as deserve Excommunication.
I pray let this solemn Caution of the Apostle
be very often, and seriously considered by
you.

May I add to this, what a most excel-
lent Father says to this Point, I mean (a)
St. Ignatius: *That where Divisions is, God does
not dwell.* And that (b) *whoever follows him
that makes a Schism, inherits not the Kingdom
of God.* And why should not his Notion
of Schism be true when he lived with the
Apostles, and seem'd to be as enlighten'd a

(a) Οὐ μερισμὸς ἐστὶν Θεοῦ ἡ καλῶμεν. Ep. ad Phi-
lad.

(b) Ἐἰ τις σχίζοντι ἀπολεθεῖ βασιλείαν Θεοῦ ἡ κληρο-
νομεῖ. Ib.

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Saint as most the Primitive Church had; and dy'd a Martyr?

I can't but observe therefore, with *singular Satisfaction*, that our Church prays expressly against *Schism* in her *Litany*; ranking it in the same *Petition* with these *bideous Sins*: *Sedition, Conspiracy, and Rebellion; False Doctrine, Heresy, Hardness of Heart, and Contempt of God's Word and Commandment.*

And as she prays most earnestly against it, so she laments it as heavily, with bitter and pathetic Words, implying grievous Malignity in it. (a) O how the Church is divided! O! how the Cities be cut and mangled! O how the Coat of Christ, that was without Seam! is all rent and torn! O Body mystical of Christ! Where is the holy happy Unity, out of the which, whoever is, he is not in Christ? If one Member be pulled from another, where is the Body? We cannot be joined with our Head, except we be glew'd with Concord and Charity to one another. For he that is not of this Unity, is not of the Church of Christ, which is a Congregation of Unity together, and not a Division.

(a) Homil. against Contentions. Part I.

And

And when our Church so publickly deplores *Schism*, and in such meek and mournful Accents ; I am apt to fear, that many now judge too mildly of that great Sin ; and have much more favourable Thoughts of it than Scripture does, or than good Writers formerly did allow. Let those think seriously of these Things, who have conform'd, as aforesaid, to our Church, or find they can do it ; and yet lightly refuse, or chuse to neglect it.

And let none surmise, much less conclude, that the Toleration, which exempts them from legal Penalties, can excuse their Practice before God. For *Schism* being a separation from a Church with which Communion may lawfully be held ; how shall they, who have communicated with our Church for a Time, then desert her Worship again, and not be *Schismatical* ? For when they break Unity by withdrawing from a pure Church, whithersoever they go, they must carry *Schism* along with them, and that will stain their Consciences with such a Guilt, as the Indulgence granted, can't possibly wipe off. And then, tho' their Estates and Bodies be safe, are not their precious immortal Souls in greatest Danger ? Securing them, in this Case, is certainly as much above the Law provided ; as it was beyond the Inten-
tion

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tion of the Powers that made it. Nay, to cure such a Crime by Law, I conceive, is as impossible, as it is to enact Division into Unity; or to make Feuds and Discord to be real Amity, and sweet Agreement.

And here (tho' I have already hinted it) I shall somewhat more fully observe what Schism is; in order to set the Fault of those, I speak to, in the clearer Light, for their own Conviction. And that what I say, may be of the greater Weight and Authority, I shall take it mostly from an Eminent Writer. (a) Schism (says he) is going from the Church, from which there ought to be no separation, and that upon such accounts as 'tis not fit to leave her for; the things for which a Church deserves to be left, are Heresy, or fundamental Errors defended in an obstinate and contentious way; and a wicked Life, or open Carnalities inconsistent with hope of eternal Salvation; of which Carnal Works the whole

(a) Schisma est, quando disceditur ab Ecclesiâ a qua minime oportebat discedere, & ob res quæ discessum non merentur. Res quæ discessum merentur, sunt Hæresis sive error fundamentalis, qui cum pertinacia & contendendi studio defenditur, & vita improba, seu opera Quædam carnalia, quæ cum salutis Æternæ spe consistere nequeunt, quorumque aut integer cætus, aut maxima saltem pars, reliquis conniventibus, rea est. A Limborch Theol. Christian. lib. 5. cap. 43.

Com-

Community, or greatest part of it is guilty, and the rest consenting thereto.

Now here, in the Name of God, I most seriously demand, Does *our Church deserve* to be *left upon these Accouuts or Occasions?* Is she *Heretical*, or does she *err fundamentally*, and *obstinately maintain such Errors?* Does she *any way defend living wickedly*, or in *scandalous Carnalities*, that are *inconsistent with eternal Happiness*, and *destructive to it?* And is *the whole* of our Church, or are the *greatest part* of her Members guilty of *such wicked or carnal Works*; and do the *rest consent to*, or *abet them?* In case she *be thus*, and *does this*, let it be *well prov'd*, and I, for my part, will *soon desert her*. But if it be *quite otherwise* with her, as (blessed be God) it *apparently is*; then, according to *this Learned Professor*, *All Separatists from her, must be guilty of Schism*, tho' withal, (and I speak it with grief) there are *other Considerations* upon which *too many* may separate from us, and become *schismatical*. And therefore the *same Author* by and by *too truly* adds; That *however other causes of Schism may be pretended*, *genuina causa sunt commoda hujus vitæ, & considerationes politicæ*; *the ADVANTAGES OF THIS LIFE and POLITICAL CONSIDERATIONS, ARE*
THE

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THE GENUINE CAUSE OF IT;

Tho' I cannot but wish from the bottom of my Heart, that *none* might be led away by such *low* Enticements to so *high* an Offence! But,

3dly, and Lastly, I would willingly observe once more, my dear Brethren, *that true Religion seems to be ascending to a lofty pitch. The Antichristian state declines apace, and shews the Exaltation of our Redeemer's Kingdom is at hand; in which His holy Doctrines shall be generally practised as they were by the Saints of old. And when the Church's ancient Purity and Zeal shall return, why not its ancient Government too? And then those amongst you that hasten over to a pure Episcopal Church, will so far comply with the tendency of All-wise Providence, and help to promote, its glorious Designs, by falling in with them.*

To conclude; would all of us, both Churchmen and Dissenters, but once become serious and good, and put on such meek and flexible tempers as to follow after the things which make for Peace and Unity, we might reasonably expect, that in a little time a new Scene would open, and we settle in a most sweet, and happy state. In such a state as shall not only excel in order and delight, but always abound with victorious Love, and a Righteousness that will ever be triumphant

triumphant. Did but the *Desire* of this blessed State *flame* in our Hearts, it would *quickly* shew itself *happily* in our *Lives*, which then we should *so* *virtuously* and *piously* *frame* and *direct*, as to make them *conspire* towards *bringing* it about.

Thus I have, by God's good Blessing; done what I intended, and *without* *peevish* *exposing*, or *reflecting* *angrily* upon *any*: That I *industriously* *declin'd* and *very* *justly*. For my Design being in the *best* manner I could, to do *Honour* to our Church; and my Task being to *perswade* you, my Beloved in the Lord, to *come* into her *Communion*, that would have been *no proper* means to *compass* my *proposed* End.

If in *what* is *written*, I have given *cause* of Offence to *any*, I am *sorry* for it; it was *truly* *none* of my Intention. My *Aim* was *upright*, my *Measures* *fair*, my *Endeavours* *honest* and *heartly*, and I had *no low* or *little* Interests to serve. And *how defective* soever the *Discourse* may be, in the *Stile*, *Method*, or *Matter* of it, yet, I hope, my *Temper* in *writing* and *composing* it was *blameless*. For it was *such* then, as I *cherish* now; and *wish*, *not only* to *live*, but *die* in. Let but our Church, the *purest*, I know upon Earth, be *safe* and *happy*, (as I trust in God it will under THEIR present MAJESTIES Pro-

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tection and Incouragement) and may *All* about Her be quiet and easy.

But should any of Our incomparable Church be so offended at *what* I aim in *this* Address, as to *think*, or any way *speak hardly* of me for it: I shall not be surpriz'd at the usage, considering what a certain Writer has noted, (a) *It is usual with some of ours, if their Brethren, at any time, have spoken mildly of Nonconformists, or made any way for Peace or Concord with them, to carp hatefully at them.*

I cannot but own, that I am very much of the Learned Professor's Mind, (b) *That Peace and mutual Forbearance may, and ought to be kept up amongst Christians; that so Hatred and Enmities being put away, we may embrace one another with sincere Charity in Christ, and all*

(a) *Nostorum aliqui Fratres suos odiose solent vellicare si quando melius de Nonconformistis locuti fuerint, aut vias aliquas ad Pacem, & Concordiam struxerint. Nicholl. in Defens. Eccl. Angl. in conclus.*

(b) *Pacem inter omnes posse & debere celi, ac mutua tolerantiam. Ut ita depositis odiis & Inimicitiiis sincera alii alios Charitate in Christo complectamur omniumque fidelium, perinde atque in Ecclesia primitiva, sit Anima una, ac Corunum. Quod si nondum obtineri queat, ex Ecclesiis saltem Reformatis eliminetur, penitus pestiferum & exitiale de errantium Persecutione Dogma, meliusque Conscientiæ vel minima vis inferatur. A. Limborch in Præfat. ad Theolog. Christian. fore ad calcem.*

the Faithful, as in the Primitive Church, may be of one Soul, and one Heart, But if that cannot be obtained, yet let the pestilent and pernicious Opinion of persecuting the Erroneous, be utterly thrown out of the Reformed Churches, at least, that the smallest Force (for things indifferent) may be upon no one's Conscience.

Should any here demand, why this Treatise concerning the Church and Dissenters, should be just now published; I answer, in short, and I hope, for this good reason. Because under THEIR MAJESTIES happy Administration, the present juncture seems to be of a pacifick tendency.

And when things seem to make for a general Peace, what good Man would not willingly strike in with his helping Hand, to speed its progress, and perfect its Consummation; and to fix its continuance; and make it permanent to the best of his power? That so an End being put to all unhappy Divisions, and Separations; they might all terminate in Christian Love, perfect Concord, and lasting Unity.

And never, never let us doubt, but we have wise and good Persons both in Church and State, of an happy Dexterity in making up Religious, as well as Civil Differences, and uniting those in whom they dwell; were but this one needful Preliminary fix'd in all Parties, an hearty Disposition and forwardness to Union. This ve-

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rily, is *so solemnly injoy'n'd*, and *earnestly urged* from Heaven, that 'till we feel the pious *Inclination* in us, we *must* be guilty of an *high Defect*, yet were *that* but *well supply'd*, we might soon be brought to *happy Concord*.

The great *Hipocrates* was of Opinion, (a) *ψυχὴν προσμισγέσθαι ψυχῇ*, That one Soul might be mingled with another, and illustrates it by fire being *mix'd with fire*, pronouncing of him who does not think it true, *ἄρσεν ἴσος*, he is a Fool.

But whether *mixture of Souls* be practicable, or no, *Union of Hearts or Minds*, must be so; for the great God requires it often, and *earnestly*, and he having made it our *Duty*, we should *endeavour* it *indefatigably*.

And let us all, I most earnestly beseech you, for the Love of God, *incessantly* pray to the *Almighty* and *most merciful Jesus*, our common Lord and Saviour, to dispose every one of this Church and Nation, to *Christian Love, Peace and Unity*, and to *assist*, by his Power and Blessing, that *Peace* may be within our Walls, and *Prosperity* within our Palaces. That being free from *foreign Foes*, and *civil Feuds*, we may ever flourish in *sweet Unanimity*, and *perfect Concord*. That the God, who maketh men to be of one Mind in an House, would, in

(a) De virtus ration. lib. 1.

his own good time, make us all to be of one Heart, and of We Soul, as it is said the Primitive Christians were.

Which, that we *may* be, let us humbly implore it at the Hands of God: Let us make it a *daily* Petition in our *private* Devotions: And, as often as we can, let us join with our Assemblies in *publick* Prayer, and supplicate for *Unity* with *becoming Zeal* and *Earnestness*.

And till *such* time as *they* can either *compose*, or *meet* with a *better* form, I most heartily wish, all *holy* Supplicants that are *Lovers* of *Peace* and *Unity*, would *constantly* use the following ones in their *devout Retirements*, and *Addresses to Heaven*.

I.

GRant, we beseech thee, O Lord, that the Course of this World may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly Quietness, thro' Jesus Christ our Lord. Amen.

II.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, look down in much pity and compassion upon this Church and Nation. Give us Grace seriously to lay to heart the great Danger we are in by

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our unhappy Divisions. Take away all Hatred and Prejudice, and whatsoever else may hinder us from godly Union and Concord: That as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all: So we may henceforth, be all of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity, and may with one mind, and one Mouth, glorify thee, O God, through Jesus Christ our Lord. Amen.

Archbishop Sancroft's (a) Direction to the Clergy, how to behave themselves towards those who are not of the same Communion with us.

THAT They also walk in Wisdom towards those who are not of our Communion: And if there be in their Parishes any Sick, that They neglect not frequently to confer with them in the Spirit of Meekness,

(a) The above Direction is taken from the Appendix to our present most Reverend and most Pious Archbishop's Visitation Charge to his Clergy, when his Grace was Bishop of Lincoln.

seeking

Bp. Sancroft's Direction to the Clergy.

seeking by all good Ways and Means to gain and win them over to our Communion. More especially that they have a very tender Regard to our *Brethren*, the *Protestant Dissenters*: That upon occasion offer'd, They visit Them at their Houses, and receive Them kindly at Their own; and treat Them fairly wherever They meet Them; persuading Them, if it may be, to a full Compliance with our Church; Or, at the least, that *whereunto We have already attain'd*, *We may all walk by the same Rule, and mind the same Thing*. And in order hereunto, That They take all Opportunities of assuring and convincing Them, That the *Bishops* of this Church are really and sincerely irreconcilable Enemies of the *Errors, Superstitions, Idolatries, and Tyrannies* of the *Church of Rome*; and that the very unkind Jealousies which some have had of us to the contrary, were altogether groundless. And in the last Place, That They warmly and most affectionately exhort them to join with us in daily fervent Prayer to the God of Peace, for an *Universal Blessed Union of all Reform'd Churches*, both at *Home and Abroad*, against our *Common Enemies*; And that all They who do confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in one Holy Communion, and live in perfect Unity and godly Love.

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